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PAPERS

OF THE

RUSSO-GREEK COMMITTEE.

JOHN W. AMERMAN, Printer, 47 Cedar Street, N. Y.

PRAYERS FOR UNITY,

For the Daily use of Members of the Eastern Church Association.

✠ In the Name of the FATHER and of the SON and of the HOLY GHOST. Amen.

For the Peace of the whole world, the Stability of the Holy Churches of GOD, and the Union of all— Let us make our supplication to the LORD.

LORD, have mercy upon us.
CHRIST, have mercy upon us.
LORD, have mercy upon us.

Our FATHER, &c.

O GOD, the FATHER of our LORD JESUS CHRIST our only SAVIOUR, the Prince of peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that as there is but one Body and one SPIRIT, and one Hope of our Calling, one LORD, one Faith, one Baptism, one GOD and FATHER of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee; through JESUS CHRIST our LORD. Amen.

O LORD JESU CHRIST Who saidst unto Thine Apostles, "My Peace I leave with you, My Peace I give unto you," regard not our sins but the Faith of Thy Church, and grant unto Her that Peace and Unity which is agreeable to Thy will, Who livest and reignest for ever. Amen.

O ALMIGHTY GOD, Who hast built Thy Church upon the foundation of the Apostles and Prophets, JESUS CHRIST Himself being the Head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee; through JESUS CHRIST our LORD. Amen.

The Grace of our LORD JESUS CHRIST, and the Love of GOD, and the Communion of the HOLY GHOST be with us all evermore. Amen.

TABLE OF CONTENTS

Papers of the Russo-Greek Committee. No.I-IX.

Abercrombie, R.M. Apology for the Graeco-Russian Church.

Eastern Church Association. Occasional paper. no.1-2.

Eastern Church Association. Occasional paper :new ser.: no.I-III.

Eastern Church Association. First report. June 1866.

The divine liturgies of our holy fathers John the Goldenmouthed (S. Chrysostom), and Basil the Great.

The Greek service in Trinity Chapel.

The Russo-Greek Church. By a former resident of Russia.

BX 572
P3

No. 1.

DOCUMENTARY NARRATIVE.

In the General Convention of the Protestant Episcopal Church in the United States of America, holden in New-York, October, 1862, and on the fifteenth day of the session, the Rev. Dr. Thrall, one of the Clerical Deputies from California, called attention to the fact,

That there were now, in San Francisco, between three and four hundred communicants of the Russo-Greek Church, some of whom had been under his pastoral charge, although not feeling free to receive the communion at his hands, owing to the unsettled relations between their Church and ours. They were about to build a Church of their own, and become organized into a parish; and before long there might be appointed a Bishop of the Russo-Greek Church, who would claim jurisdiction, and thus bring about a conflict with the Bishop of California. This ought to *force* upon us the consideration of that great question—one of the greatest of questions—the establishment of full ecclesiastical relations with the Russo-Greek Church. He was not prepared to pass an opinion on the subject, and did not suppose that, at this late moment in the session, the House would go into the discussion. He only asked for the appointment of a committee of inquiry and correspondence on the subject, the main object of which would be to present the claims of our own Church as a true part of the Church Catholic, and thus as duly qualified to guide and feed those who might come from the Russian dominions to reside temporarily or permanently among us. Such a movement might at last enable the Anglican and the Greek Churches to present an undivided front to Rome and the infidel.

Mr. Ruggles said that this was the most important question that had been before us. The Anglican and the Russian Churches had been approaching one another gradually for centuries, and at one time the formal union had almost been consummated.

A motion to table the whole subject was made, and *lost*.

Dr. Mason said that the Church prayed for the conversion of all

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Jews, Turks, Infidels, and Heretics, and the Greek and Russian Churches were certainly not any one of the four. The Russian and Greek Churches were identified to a certain extent. There had been a civil, but not an ecclesiastical separation, although there was no longer any united ecclesiastical organization, any more than there is between the Church of England and the Church of these United States. It was *the duty* of every particular or national Church to be in communion with every other which was not heretical or schismatical. None could be heretical which held the Nicene Creed in its integrity. It might have its local or municipal articles—like our 39 Articles—but these were no part of the Catholic Creeds, and no one national Church had a right to propound them as necessary terms of communion with any other. There was nothing essential to communion except the Nicene Creed, and the first four or six Councils. The Council of Ephesus had closed the declaration of the faith so far as the requirements of intercommunion are concerned, and to that point must all Christendom come back, if communion is to be restored. Those who require *more*, are *guilty of schism.* The Council of Chalcedon took the same ground; and so does all Christendom except Rome. Any Church rendered itself schismatical by refusing communion with a Church which is in communion with the Catholic Church. No Church can be schismatical in its own position which holds the Nicene Creed in its integrity, and has the Apostolic Succession in its ministry. The Russian and Greek Churches undoubtedly had both these. Again, the Anglican Church had never refused communion with Rome; but Rome had refused communion with England, and *by that very act* had rendered herself schismatical, having previously, in like manner, rendered herself schismatical towards the Greek Church also. The Greek Church held the authority of the Word of God, and recognised the earlier Councils which were recognised by Rome herself, including the Council of Chalcedon which referred to the British Church as an independent Church. He was sorry to hear the Russian Church called grossly corrupt. Their doctrine about the Holy Eucharist was not identical with the Transubstantiation of Rome; and the *Filioque*,* which the Greek Church does not use, has really no business in the

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* For the information of any who may not understand this allusion of Dr. Mason, it is proper to remark that reference is made to the interpolation of the Nicene Creed by the Latin Church, in the Article relating to the Procession of the Holy Ghost,—"Who proceedeth from the Father *and the Son.*" The clause "and the Son" was not originally in the Creed as set forth and sanctioned by the great Œcumenical Councils, and used for *centuries* by the whole Church throughout the world. It began to be inserted in the 7th and 8th centuries, upon no higher authority than some Spanish and French Provincial Councils. Arianism having overrun Western Europe, and especially Spain, the Catholics were naturally desirous of asserting our Lord's divinity in the strongest possible way, in opposition to this heresy. They were unwilling that any attribute should be ascribed to the Father, even in regard to the Procession of the Holy Ghost, which the Son had not; and hence they ventured so far as to tamper with the Church's universal Creed. The opposition aroused by this movement at first, may be in-

Nicene Creed. The doctrine is true, and the Greek Church admits it; but rightly declares that the insertion of the words in the Nicene Creed was an unauthorized and unlawful intrusion.

The Rev. Mr. Phillips asked if they did not worship images?

Dr. Mason said they did *not*. Even if they did, it would be no reason for refusing communion with them. The Anglican Reformers did not refuse communion with Rome, though Rome *did* worship images;

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ferred from the grave admonition of Alcuin, pre-eminently *the* Doctor of his time:—

"Beware, beloved brethren, with the whole power of your minds, of the new sects of Spanish error; follow the steps of the holy Fathers in the Faith, and join yourselves, in most sacred union, to the Universal Church. For it is written, Remove not the ancient landmarks which your Fathers have set. And refuse to insert novelties in the Creed of the Catholic Faith; and refuse to accept, in ecclesiastical offices, traditions unheard by former times; advance along the public road of Apostolic doctrine, nor turn from the King's Highway, by the bye-paths of any novelty, to the right hand nor to the left."

Even Pope Leo III., though himself holding the *doctrine* of the double procession, when waited upon by a deputation from the Council of Aix la Chapelle, A. D. 809, to obtain his approbation for inserting the new clause "*Filioque*" in the Creed, so far from giving this interpolation his countenance, he caused the Creed of Constantinople (Nicene), in its original form, to be engraved on two tablets of silver, on the one in Greek, and on the other in Latin, and these to be suspended in the Basilica of St. Peter, to bear perpetual witness against the growing innovation.

To Nicholas I. it was reserved to insert this clause in the Creed at Rome, and thus bring upon the Papal Church the chief guilt of the great schism of 1054:—a schism, to use the language of our great Bishop Pearson, "never, thenceforth, to be reconciled, till the word *Filioque* be omitted from the Creed."*

The position of the Oriental Church touching this matter, with the reason for it, as given by a contributor to *The Church Review*, to whom it was stated by the Patriarch of Constantinople, is so well explained, that we quote it in this connection:

"The Creed," he said, "is our common patrimony. It is neither your property nor ours. It is the joint heritage of the Church of Christ. If a father should leave to his children an estate in common, in which each and all had equal right and interest, it would not be lawful for one of the sons to alienate a portion of the property, or to alter its condition, without the assent of the others. And yet, this you have done with our common heritage, the Creed of the Catholic Church. I see you have the doctrine of the Procession from the Son, in your *Litany*. Of that I have nothing to say. Your Litany is your own. It was not put forth by General Council. But we feel that you do us a wrong in altering, without our consent, the Creed, which is no more yours than ours. If such a practice is tolerated, the Church of Christ is left without any sure Faith whatever. If you may make *one* alteration, you may make *many*, until you shall have done away with every doctrine in the Creed. There is a great principle involved in this matter, in which *you* are interested as much as *we*. We are all bound to protect the Catholic Faith. If one may tamper with it another may; and so, in the end, we shall be like the sects, having no settled Faith at all. You may say that this is not probable. I reply, If what you have done is right, other changes are right. The way is open for them; and you cannot answer for the result."†

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* See Neale's Hist. Holy Eastern Church, Gen. Int., Vol. II., pp. 1093-1168, for a very full and able essay, setting forth both sides of the controversy.

† Church Review, October, 1863.

neither could *we* refuse communion on any such ground, unless we make Donatists of ourselves, and refuse communion with all who do something that we disapprove or do not like. The Greek Church has no images or statues (although there are some in the Lutheran Church, and some in our own.) The Greek Church admits only *pictures;* and we ourselves admit pictures, and so do the Moravians, Swedes and others. There could only be two kinds of schism. He had read all through the works of S. Augustine, (except his treatise on Music,) and had carefully studied the part of Van Espen that referred to the subject. The first kind was, the being destitute of the Apostolic Succession; the second was, the refusing communion with another Church which has both the Apostolic Succession and the Nicene Creed. Nothing else could constitute a *sinful* schism. This Church of ours, so far from occupying a Novatian or Donatist position on the subject, really presented a *centre of communion to all other bodies of Christians in the world.*

Dr. Howe thought this subject opened before us a great field of remark, examination, analysis, historical allusion and difference of opinion as to heresy, schism, usages, &c. We were without proper time for the discussion of these questions now; and he thought them very hazardous at any rate.

Dr. Shattuck rejoined, that the resolution only proposed an inquiry, and committed the Convention to nothing.*

The resolution offered by Dr. Thrall was adopted almost *unanimously*, with the preamble, as follows:

Whereas, There are many members of the Russo-Greek Church emigrating to the Pacific shores of our country, to whom it is important to present this Church as a true and faithful part of the Catholic Church, in such an attitude as will enable her the more readily to guide such emigrants in Christian faith and practice; therefore,

Resolved, The House of Bishops concurring, That a joint committee be appointed to open friendly intercourse with the Russo-Greek Church on the subject, and report to the next General Convention.

In this resolution the House of Bishops failed to concur, and asked for a Committee of Conference, which was appointed.

The Committee of Conference reported the following Resolution, which was adopted by both Houses:—

Resolved, The House of Bishops [Clerical and Lay Deputies] concurring, that a joint committee, consisting, on the part of this House of ———, be appointed to consider the expediency of opening communication with the Russo-Greek Church, to collect authentic information bearing upon the subject, and to report to the next General Convention.

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* *The Church Journal*, Report of the Proceedings of General Convention, 1862.

The Committee appointed, pursuant to this resolution, were, on the part of the House of Bishops, Bishops De Lancey, Williams and Whitehouse; on the part of the House of Clerical and Lay Deputies, the Rev. Drs. Mahan and Thrall, the Rev. J. F. Young, Mr. Samuel B. Ruggles and Mr. S. Eliott.

Soon after the adjournment of the General Convention the following communication was addressed to the Editor of the *Church Journal*, by the Rev. George Williams, B. D., of King's College, Cambridge, England:

KING'S COLLEGE, CAMBRIDGE, *Jan.* 20, 1863.

DEAR SIR,—Ever since I read in your Journal the report of the debate in the General Convention, on the appointment of a committee to consider the question of "establishing intercommunion with the Russo-Greek Church," I have had it in my mind to write to you on the subject, and to seek to be put into communication with the members of that committee. I will state briefly the motive and the object which I have in view.

You may possibly have heard that, in the year 1860, I published, in concert with my friend, Dr. Wolff, proposals for the establishment of a Hostel for members of the Orthodox Greek Church in this University; and I also went to Russia, in that year, to explain to the higher Ecclesiastics the principles on which we proposed to conduct this Hostel. This gave me an opportunity of conversing with many of their eminent religious men, and of ascertaining their disposition towards our Church. But this was not my first visit to Russia. I had resided there for eighteen months, some years ago, and I venture to think that my experience of the Russian Church and people may be of service to your committee.

But I have a higher object in view than a personal one. I cannot help thinking that any advance towards the establishment of relations of amity with the Russo-Greek Church would have a much better prospect of success, if made by our Churches in concert, than by either alone; and as in *your* case the position of ecclesiastical affairs in California has suggested the necessity of this step; so, in *our* case, the position of our Bishop in British Columbia, whose Diocese is actually conterminous with a Russian Diocese, seems strongly to press this question on our consideration.

I wished, therefore, to suggest to your committee the desirableness of applying to our Convocation, and inviting them to appoint a committee to correspond and co-operate with them in this business; so that whatever is done may be the joint action of the two Churches; which could not fail, I think, to draw closer the bonds of union between us, as well as to forward the great object which your Church has in view.

I will state to you why I think that this proposal would find favor

and acceptance with our Convocation. On the occasion of my visiting Russia in 1860, not only did my own Diocesan, the Bishop of Lincoln, and the Bishop of Oxford, give me letters Commendatory of the most formal character to the Metropolitans of Russia, and to the Holy Governing Synod, as well as to the Patriarchs and others of the Eastern Churches, but others of our Bishops—including the present Primate of England—expressed their hearty interest in the cause, and gave me less formal letters of amity to the same Churches. Besides these, I had a letter from your Bishop Potter, who happened to be in England at the time, and from some of our own Colonial Bishops. Our clergy were equally interested in the endeavor to open friendly relations with these Churches. I may say, by the way, that these letters produced a most favorable impression in Russia, and a record of the fact of their presentation, with the names of the Bishops whose signatures they bore, was entered on the minutes of the Synod.

Judging then from these facts, I think there would be a strong sympathy in our Convocation with the feeling that led your General Convention to appoint this committee; and that the committee might reckon upon their hearty co-operation. The Bishop of London's letter to the Metropolitan of Servia,* further serves to confirm my conviction that there is an earnest desire among us to escape from our isolation, and to seek, as well as to accord, sympathy among the other communities of Christendom. Will you kindly communicate these views of mine to the members of the committee, in any way you may think most desirable, and tell them how unreservedly my services are at their command, if I can be of any use to them, here or in Russia.

I must now further inform you, that I have already taken action in the matter, to some extent; of course entirely on my own responsibility, and in a manner that commits no one but myself. Count

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* The letter alluded to by Mr. Williams is given by Mr. Denton in his Servia and the Servians, page 84, as follows:

ARCHIBALDUS EPISCOPUS LONDINENSIS, VIRO MAXIME REVERENDO ARCHIEPISCOPO DE BELGRADE, ECCLESLÆ IN SERVIA METROPOLITANO, S. D.:

"Quum quidam ex hujusce Dioceseos Clericis, vir reverendus Gulielmus Denton, nuper ex Orientalibus Europæ partibus regressus, nos certiorem fecerit, te eo in Servia peregrinante comiter et benigne usum esse, statuimus tibi, Vir maxime reverende, gratias agere propter hanc tuam erga Ecclesiam Anglicanam et Presbyterum nostrum benevolentiam.

"Hodie Londini ex omnibus fere orbis terrarum regionibus complures congregati sunt, artium liberalium amore incitati et studio pacis triumphos celebrandi. Nobis liceat, in hoc tot tamque variarum gentium cœtu, Deum opt. max. precari ut Christi Ecclesiæ partes diu sejunctas charitatis et veræ fidei vinculo constringat, et gregem tibi Frater commissum, plurima, eheu, per hos dies perpessum, abunde consoletur optimisque Spiritus Sancti donis perpetuo adornet. Vale, Frater, vivasque et Tu et Ecclesia tua.

"Ita precatur,
"Frater tuus,
"IN JESU CHRISTO,
"Archibaldus Londinensis."

"*Datum Fulhamiæ prope Londin. V. Kal. Sep.* MDCCCLXII."

—— is my very intimate friend, and has close relations with many learned and influential members of his own Church, ecclesiastics and others. I wrote to tell him what your Church had done, and to ask him if he could offer any suggestions as to the best method of proceeding in this very delicate business, and suggesting, as I have above done, the joint action of the two Churches—yours and ours. I yesterday received his answer, an extract from which will, I am sure, be read with interest by your committee. It is dated ——, near ——, January 4–16, 1863:

"I was glad to hear that the American Episcopal Church had been making advances towards opening communications with ours, and that you intend making a proposition that the Anglican Church should join with it. I think that the present time is more favorable than those selected for former attempts were, as such advances were always suspected to have some ulterior political objects in view. I think that it would be better to prepare the minds of our people for such advances before they are actually made; and, accordingly, if you would send me a sort of prospectus of your views upon the subject, the Priest and Deacon here, who are both men of judgment, would write something about it in one or other of our religious journals. The Priest would also communicate with the Emperor's confessor, M. ——, and I may write to the Metropolitan Philaret. As to the manner in which the advances should be made, I think that it would be best to send some properly accredited deputy to the Holy Synod, with a letter containing the proposals which it is desired to make."

This seems to me very encouraging, and I shall send Count —— forthwith your report of the debate in Convention, and ask him to have the substance of it—especially the admirable speech of Dr. Mason, which seems to me so thoroughly sound in principle—translated and published in Russia, with an article thereon. I shall be glad to know that your committee approve of the steps which I have taken in paving the way for their advance; or, at least, that they do not regard me as very obtrusive and officious in meddling with what does not concern me.

As one to whom this endeavor to bring our own Reformed Church into closer relations with the Orthodox Communions of the East has been an object of earnest longing for more than twenty years; and who has watched the proceedings of your Educational Mission at Athens, under the most judicious and able direction of Dr. and Mrs. Hill, during all that time, with most intense interest, as a practical example of the benefits to be derived from a better mutual understanding between ourselves and our brethren of the Eastern Churches, I hope I may be excused for my anxiety to forward this new movement in the American Church towards the realization of my ardent wishes.

Allow me to subscribe myself, dear sir,

Your faithful servant and brother in Christ,

GEORGE WILLIAMS.

P. S.—*Private.* On looking over this letter I can see so objection to your publishing it if you think fit; if only you will substitute *dashes* for the names which I have put in brackets, as I have not asked Count ——s permission to print his letter; and it would involve some delay to procure it. Of course, all the names are at the service of the members of the committee.

I am curious to know why Dr. Mason, whose speech seems to indicate such a thorough understanding of the true principles of intercommunion between Churches, is not on the committee; or is "Dr. Mahan," whose name appears on the committee, a misprint for "Dr. Mason?"

I will communicate with some members of both Houses of Convocation on the desirableness of appointing a committee to co-operate with yours, so as to prepare them, should yours think fit to act on my suggestion.

About a month later Mr. Williams kindly communicated to the Editor of the *Church Journal* the following:

KING'S COLLEGE, CAMBRIDGE, *Feb.* 17, 1863.

MY DEAR SIR,—It is with a feeling of deep gratitude to GOD, that I write to tell you what has been done in the matter of which I wrote to you last month. Acting on the advice of the Bishop of Oxford, who expressed himself most favorably on the movement, it was resolved to send up a petition from the Lower House of Convocation to the House of Bishops on this subject. Mr. Massingberd, Chancellor of Lincoln Cathedral, and Proctor for the Clergy of that Diocese, who has great weight and influence among his brother Clergy, took charge of the petition; and it was very numerously signed by all the most influential members of Convocation; including two Deans, fifteen Archdeacons, and Proctors both of Cathedrals and of Clergy, from all parts of the Province of Canterbury—forty-eight in all. It was then voted by the House that this petition should be sent up to the Bishops through the Prolocutor, so giving it the formal sanction of the Lower House. I send a copy of the petition:

"To His Grace the President and their Lordships the Bishops in the Upper House of Convocation of the Province of Canterbury assembled:

"The humble petition of the undersigned members of the Lower House of the Convocation, *Showeth:*

"That your petitioners have learned with much interest that, in the recent Synod or Convention of the Bishops and Clergy of the United States of America, certain steps were taken with a view to promote Intercommunion between the Russo-Greek Church and the Anglican Communion:

"That your petitioners believe that the present time may be more favorable than former times have been, for efforts in that direction;

"They therefore humbly pray your Venerable House to use your endeavors to bring about such intercommunion.

"And your petitioners will ever pray," &c.

F. C. Massingberd, Proctor for Lincoln Diocese.
Edward Bickersteth, Archdeacon of Buckingham.
G. Anthony Denison, Archdeacon of Taunton.
James Wayland Joyce, Proctor Diocese of Hereford.
F. K. Leighton, Proctor Diocese of Oxford.
H. A. Woodgate, Proctor for Diocese of Worcester.
Henry Burton, Proctor for clergy Diocese of Litchfield.
James Fendall, Proctor Diocese of Ely.
Alwyne Compton, Proctor for clergy Diocese Peterboro'.
Augustus P. Saunders, Dean of Peterboro'.
John Jebb, D. D., Proctor for clergy Hereford.
W. B. Otter, Archdeacon of Lewes.
E. Harold Browne, Proctor for clergy Diocese of Exeter.
J. Bartholomew, Archdeacon of Barnstaple.
K. W. Jelf, D. D., Proctor for chapter of Oxford.
Chr. Wordsworth, D. D., Proctor for chapter of Westminster.
W. A. Bouverie, Archdeacon of Norfolk.
Thomas Mills, Proctor for Archdeaconry of Suffolk.
George Prevost, Proctor for clergy of the Diocese of Gloucester and Bristol.
E. A. Ommanny, Proctor for clergy of Bath and Wells.
John Bramston, Proctor Diocese of Rochester.
Henry C. Bagot, Proctor Diocese of Litchfield.
Charles F. Kennaway, Proctor for the Diocese of Gloucester and Bristol.
Henry Moore, Archdeacon of Stafford.
John Douglas Giles, Archdeacon of Stowe.
John Hutchinson, Proctor for Litchfield chapter.
John H. Horner, Proctor Diocese of Bath and Wells.
S. Best, Proctor Archdeaconry of Winchester.
Thomas Sanctuary, Archdeacon of Dorset.
H. T. Fowlkes, Archdeacon of Montgomery.
Charles Lloyd, Rector of Chalfort S. Giles (Proctor Diocese of Oxford.)
Henry Mackenzie, Proctor for clergy of Lincoln.
John Downall, Archdeacon of Totness.
John C. B. Biddell, Proctor for Diocese of Canterbury.
Douglas H. Gordon, Proctor of chapter of Salisbury.
C. A. St. John Mildmay, Archdeacon of Essex.
Henry Alford, Dean of Canterbury.
Henry Thompson, Proctor Archdeaconry of Lewes, Diocese of Chichester.
Richard Biscoe, Proctor Diocese of St. Asaph.
I. Sandford, Archdeacon of Coventry.
Richard Seymour, Proctor for clergy of Worcester.

A. M. Hopper, Proctor of clergy for Norwich.
John Griffith, Proctor of chapter of Rochester.
Henry Glynne, Proctor of chapter of St. Asaph.
William Crawley, Archdeacon of Monmouth.
James Randall, Archdeacon of Berks.
Edward A. Dayman, Proctor for Archdeaconry of Dorset.

As this was all done in the Lower House on the last day of their meeting, all further action in the matter is necessarily postponed until after the adjournment. Convocation meets again on the 19th of May; and I hope that, long ere that, your Committee of Convention will have put themselves into communication with our Convocation, through the President, and that when they re-assemble, a committee of both Houses may be formed to co-operate with your committee.

I would take the liberty to suggest further, as I ought to have done before, that your committee should address the Convocation of the northern as well as of the southern Province, *i. e.*, York as well as Canterbury; that whatever is done, may be the united action of the whole English Church.

Your committee will, I trust, appreciate the delicacy of our Lower House of Convocation, in not proposing to the Bishops any line of action in the matter; and they could not suggest co-operation with your committee, until they knew that this would be agreeable to you. But I have no doubt that this would be the most approved course of action to both Houses, and is obviously that which is most likely to prove effective.

I must now tell you how well things are speeding in Russia, and how the public mind there is being prepared for your advances. I sent my friend, ——— ———, *The Colonial Church Chronicle*, which had extracted your report of the proceedings in Convention. He writes to me as follows, under date of the 4th inst.:

"I am very grateful to you for having sent me *The Colonial Church Chronicle;* and, according to your desire, an article was written by the Deacon, embodying the intelligence which it contained, with reflections upon it, and will be published in the February number of *The Orthodox Review*, edited at Moscow. It will contain also a short sketch of the present state of the American Episcopal Church, which we found, with all particulars, in a German work. The Deacon is also preparing another article on the Church in England, which is also extracted from a very sensible work on that subject, published in Germany. This will, I think, excite curiosity in our public, and make them better acquainted with the present state of things in England and America. We shall now wait for information from you, as to what you intend proposing at the next meeting of the Convocation of the Province of Canterbury. At the same time the Priest has written to the confessor of the Emperor, so that you will see we have been doing our best to further the cause."

I trust I shall not get into trouble with your committee for taking upon me so much, without any authority from them. But the distance is so great, and the time so long, that I have ventured to run the risk of being thought ἀλλοτριοεπίσκοπος rather than allow a golden opportunity to slip.

Hoping shortly to receive an answer to my former letter of the 21st ult., I again subscribe myself yours very truly,

GEORGE WILLIAMS.

At the first meeting of the Committee, subsequent to these interesting communications from the Rev. Mr. Williams, the Secretary was instructed to communicate to Mr. Williams a suitable response, which is here reprinted from *The Colonial Church Chronicle:*

33 WEST 24th-STREET, NEW-YORK, *April* 16, 1863.

REV. AND DEAR SIR,—At a meeting of the Joint Committee of the General Convention of the Protestant Episcopal Church, in the United States of America, on "the expediency of opening communication with the Russo-Greek Church," holden this day, the following resolution was unanimously adopted:

"*Resolved*, That the Secretary of the Committee be requested to correspond with the Rev. George Williams, of King's College, Cambridge, to express to him, and through him, at his discretion, to the Convocation of Canterbury, the gratification of this Committee at the interest they have expressed in the object we have in view; with the assurance to Mr. Williams that, while the Committee are not in a position formally to approach Convocation on the subject, they will be glad to give a full and respectful consideration to any action or communication on the part of Convocation."

The object in passing this resolution, it is proper for me to say, was not only to express to you, and through you, at your discretion, to Convocation, our sincere gratification at the interest which both you and they alike have manifested in the matter we have in hand, but likewise to invite correspondence from the Convocation of Canterbury, and to intimate our desire to act in conjunction with our Mother Church.

The phrase "not in a condition formally to approach Convocation," may not, perhaps, be perfectly clear to you without a word of explanation.

The petition of the Lower House of Convocation is, for the Upper House to use their endeavors to "bring about *inter-communion* with the Russo-Greek Church."

Our powers as a Committee do not extend so far as the action contemplated in this petition. The first resolution which passed our House of Deputies aimed at the appointment of a committee to *open a correspondence* with the authorities of the Russian Church, upon the

subject of inter-communion, and report the results, with such information as might be gathered on the subject, to our next General Convention. In this the House of Bishops did not concur. A "committee of conference" was consequently appointed, which changed "*opening a correspondence*," to "*considering the expediency* of communication," &c. Our functions, therefore, only extend to *collecting information* and *considering the expediency* of communication, and not to opening directly with the Russian Church any negotiations on the subject. This restriction of our authority precludes, in our judgment, direct action of every kind which would at all commit our Church, and, of course, all formal and final concurrence in the same on the part of others. We can correspond, collect facts, *receive* proposals from any quarter, and report the same to our next General Convention. But this is all. We are the medium through which the Church of England, or the Church of Russia, may address that body; but we are not authorized to make any overtures to either on its behalf. We should be glad, as a Committee, since the action of your Convocation, were our powers less restricted, but, as it is, we must not venture to transcend their limits. Had your action *preceded* ours, so that we could have had its great moral support, our Convention would probably have met you on common ground. But, as we were taking the *first step*, were moving *alone* and *in the dark*, it was thought most prudent to proceed very cautiously. Still, our powers may be sufficient for all that our Church is, as yet, prepared for. By the masses of our Communion but very little is known of any of the Oriental Churches; and it would be a good three years' work should we succeed in collecting and diffusing such an amount of information as to prepare our people understandingly, and with the unanimity which would be desirable, to acquiesce in further and direct advances looking to actual inter-communion.

But let me assure you, reverend and dear sir, that, in heart and mind, *every member* of our Committee is cordially and fully with you. And we shall be greatly gratified by the receipt of any communications touching this matter from the Convocation of Canterbury, or that of York, or any representative body of the Church of England, as likewise from yourself individually, or any of the authorities or members of the Church of Russia. For any *items* or *sources of information* respecting the Russian Church, we should be likewise greatly obliged. I have the entire Office-books of the *Greek* Church in some twenty volumes, the two volumes of Neale's "General Introduction to the History of the Eastern Church," King's "Greek Church in Russia," Blackmore's "Translation of the Catechisms of the Russian Church," and his "Harmony of Russian and Anglican Doctrine;" Mouravieff's "History of the Russian Church," Palmer's "Appeal to the Scottish Church," and his "Dissertations on the Orthodox Communion;" Neale's "Voices from the East," Popoff's "Translation of the History of the Council of Florence;" and other members of the committee may have still other works, though of this I am not informed. Stanley's History and popular books so generally known, I do not of

course mention. What other sources of information are there accessible to us in either the Greek, Latin, German or French languages? Any thing of value we shall be glad to know the title and scope of, as likewise the publisher and place of publication, that some one of us may order it for the benefit of our Committee. Any information, or suggestions of any kind bearing upon the matter, in any of its aspects, through whosesoever kindness they may reach us, will be most kindly and thankfully received; for "to collect authentic information" is the principal business for which we, as a Committee, were appointed.

In your second letter to *The Church Journal*, you inform us that the Russian Deacon at —— was preparing an article, embracing a sketch of our Church, which would be published in the *Orthodox Review*, and that he was preparing, likewise, another article on the Church in England. Would it not be well to have these articles translated and published in English? It would be a matter of interest, perhaps of moment, to know what the ecclesiastic referred to is publishing concerning us; and it is the more necessary to make sure of its accuracy, from the fact that his materials are gathered from a German source. I will take care to have published in America translations of these articles, and everything, indeed, which will aid us in our object, and which you may think it worth while to send me.

You will be glad to hear that the Rev. Dr. Mason, whose ecclesiastical learning you so justly appreciate, and who declined serving on the Committee, lest it should embarrass his action as a member of another Committee, "On Friendly Intercourse with the Church of Sweden," has been invited by a formal resolution to meet and deliberate with us, and we hope that he will favor us with his judicious counsel.

Two sub-committees were appointed at our recent meeting, with a view to a division and greater efficiency of labor—one on theological, historical and ecclesiastical points, consisting of the Right Rev. Dr. Williams, Assistant Bishop of Connecticut; the Rev. Dr. Mahan, Professor of Ecclesiastical History in our General Theological Seminary; the Rev. Dr. Thrall, late Rector of Trinity Church, San Francisco; and the Rev. Mr. Young, an Assistant Minister of Trinity Church, New-York. Another, consisting of the Hon. Samuel B. Ruggles, of New-York, one of our most earnest churchmen and distinguished citizens, and President Eliot, of Trinity College, Connecticut, likewise an able and eminent layman, on the Secular as affecting the Ecclesiastical Relations of Russia and America, from the rapidly increasing intercourse of the two nations on the Pacific.

I cannot close this communication without an utterance of thanks to God that a decided and earnest movement has so auspiciously begun towards reuniting, in the full fellowship of the Communion of Saints, the two great branches of Christ's vine, which, shooting forth, centuries ago, from the same parent stock in Asia Minor, and trending the one towards the East, and the other towards the West, have at length so extended their growth, as to encompass the globe, and are now beginning to intertwine their foliage on the shores of the Pacific in Asia and America.

God grant that the repose which characterizes that majestic Ocean, as compared with other seas, may but symbolize the peace in which, after the storms and tossing of ages, His Church, in the three great Empires now meeting on its shores, shall from henceforth forever unchangeably dwell; and that these preliminary steps towards a restoration of the long lost communion of the East and West, may prove but the harbinger of a restored Catholic Unity, unto the fulfilment of the Redeemer's earnest prayer—"That they all may be one as Thou, Father, art in Me, and I in Thee, that they may also be one in Us, that the world may believe that Thou hast sent Me."

Very sincerely and faithfully, your brother and servant in Christ,

J. Freeman Young,
Secretary of Committee.

P. S.—Our next meeting is appointed for the 23d of June, before which we shall have heard, we trust, of the favorable action of your Upper House.

This letter is at your service, for any use which you think will subserve the cause we have in hand.

In the month of June a letter was addressed to the Secretary by the Rev. F. C. Massingberd, who first moved this matter in the Convocation of Canterbury, from which the following paragraphs are given, as bearing upon the continuity of this narrative:

The Chancery, Lincoln, England, *June 18th,* 1863.

Rev. and Dear Sir:

I gladly avail myself of the permission of our mutual friend, the Rev. George Williams, who is gone into Germany, and, I believe, from thence into Russia, that I should write to you about the proposal for an attempted renewal of inter-communion with the Churches of the East.

Mr. Williams was so good as to send me your letter soon after he received it, and he afterwards had some copies of it privately printed, which he gave me to distribute among the members of our Convocation, and those especially who had signed the petition to the Upper House upon the subject.

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The Bishops did not (as was expected) enter upon this subject, during our late sessions in May. But we are to have another session on July 1st, and then, I hope, they will do so. They were intensely occupied during the few days that we sat in May, as well by the Colenso affair, as by the question of uniting the Provinces of Canterbury and York in one Convocation. And the time allotted to our sessions is so short that important business is often put aside. But still, I hope, they will manage and find time for this, and I am expecting to see the Bishop of ———, next Saturday, to whom I shall not fail to say how anxiously we look for action on their part.

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Perhaps if we can get a committee who may be authorized and directed to communicate officially with your committee, this may be the best mode of proceeding, in the first instance; and if such an attempt should do no more, for the present, than bringing together into direct and official communication the Synods of our respective branches of the Anglican communion, surely that will be a subject of thankfulness and hope.

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Your faithful brother and
Servant in the Lord,
F. C. MASSINGBERD,
Chancellor of Lincoln Cathedral.

The Rev. J. FREEMAN YOUNG.

At an adjourned meeting of the Convocation of the Province of Canterbury, July 1st, 1863, the Bishop of Oxford presented to the Bishops constituting the Upper House, the petition of the Lower House of Convocation, already given in this paper.*

In presenting the petition the Bishop of Oxford said:

This petition is signed by Mr. Massingberd, Archdeacon Bickersteth, Archdeacon Denison, Mr. Joyce, and a large number of members of the Lower House, and would, therefore, in itself command great respect from this House, independently of the extreme importance of the subject to which it refers. If there is one matter upon earth which it would be a blessed thing to help forward, it would surely be the interchange of the visible acts of communion between our own branch of the Church, at home and in America, with the orthodox branches of the Eastern Church. The benefits on both sides must be very great. Those who have studied the controversy with Rome know that there is nothing more important in maintaining our position against the usurpations of Rome than the independent position of the Eastern Church; and if we can strengthen the bonds of intercourse between that Church and ourselves, it would be one of the greatest blessings that can be conceived. The increase of unity among professing Christians would tend more than any thing else to draw down upon us the presence of that Spirit of unity in which rests all our strength. I would ask your Grace to direct the Lower House to appoint a committee to consider the matter, and to communicate with their brethren of the American Church who have taken up the matter, for the purpose of ascertaining whether any steps can be taken, and to report to us the result of their inquiries for our consideration at a future time. I beg to move—

"That his Grace, the President, be requested to direct the Lower House to appoint a committee to communicate with the committee

appointed at the recent Synod of the Bishops and Clergy of the United States of America, as to inter-communion with the Russo-Greek Church, and to communicate the result to the Convocation at a future session."

The Bishop of Chichester seconded the motion.

The Bishop of Salisbury said: "I cordially concur in the motion of the Bishop of Oxford. I believe there is a very great want of acquaintance with the condition of the Church in the East, and it is most desirable, for their sakes as well as our own, that we should obtain more information on the subject. At all events, it may lead people to see that if we are isolated from the rest of Christendom, that isolation does not arise from any want of desire to help forward that event which would really be the fulfilment of our blessed Lord's prayer, that we should 'all be one;' and although this is a small beginning, I hope and trust that it may yield very good fruit."

The motion was put, and agreed to *unanimously.*

The committee appointed by the Lower House, pursuant to the action of the Upper House of Convocation, were as follows:

The Archdeacon of Bucks (Bickersteth), the Archdeacon of Taunton (Denison), Dr. Leighton, Lord A. Compton, Sir G. Prevost, Chancellor Massingberd, and the Rev. Messrs. Fendall, Seymour and Randolph; *five* to be a quorum.*

Here ends the documentary narrative of the formation of the American and English Committees on the subject of inter-communion with the Russo-Greek Church; two in name, though in fact but one Joint Committee of the Reformed Catholic Church for considering and reporting upon the delicate and momentous matter of the restoration of communion with the Orthodox Eastern Church—the venerable Mother Church of universal Christendom; a Church which, in her saintly and martyr spirit, has withstood, with unflinching and unparalleled heroism, the encroachments of the Papacy, the oppressions of Mohammedanism, the unsparing desolations of barbarian invaders, the corrupting influences of conquered and assimilated heathen nations, and which, with her youth renewed under the fostering care of her 'nursing fathers,' the Czars, is now going forth, with truly apostolic zeal, to win unto Christ the inhabitants of the almost boundless steppes, and valleys, and mountains of Asia.

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* *The Guardian*, Report of Proceedings of Convocation.

From the coasts of India and China our missionaries are moving onward under the influence of the same zeal, and for the achievement of the same glorious end. Soon the outposts of the two Churches will meet face to face. Upon the success of this movement, now just inaugurated, it altogether depends whether they shall meet as strangers and rivals, and, to the apprehension of those whom they seek to proselyte unto CHRIST, as hostile sects, each laboring for its own peculiar ends, or shall meet as brethren beloved; and though differing in rites, and language and manners, yet of the "one Lord, one Faith, one Baptism," one fellowship in "the Communion of Saints," intermingling their sympathies, and prayers, and labors, till in God's own good time, with all Asia evangelized as the blessed result of their united, harmonious labors, they may also intermingle their rejoicings in one vast and mighty chorus of praise.

From the important bearing of this movement upon this single point, it is already awakening the sympathies of those who have at heart our missionary work in the East. The Rev. E. W. Syle, for ten years one of the missionaries of our Church at Shanghai, in China, in a postscript to a business letter to the writer, just after the appointment of our Committee, spoke of the movement in such terms that his permission has been asked to print it in this paper. It is as follows:

P. S.—I note with much interest the doings of the Committee on Inter-communion with the Greek Church, of which you are a member.

When in China, I met Count Poutiatine, who gave me a very satisfactory (and to me novel) account of the establishment of Priests, &c., which the Russian Church maintains in Pekin.* In the Gulf of Pe-

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* The "novel" account, referred to but not stated by Mr. Syle, of the establishment of the Russian mission at Pekin, was substantially as follows:

In 1684 a fortress on the River Amoor was defended by about four hundred Cossacks against a very numerous army of the Chinese. After displaying prodigies of courage they were, at length, compelled to capitulate by famine. The Chinese Emperor was so pleased with the courage of these men that he allowed them to settle at Pekin, and have their own church there, which has subsisted from that time to the present day. The head of this mission, Innocentius Koulchinsky, who was greatly distinguished for his holiness, was appointed the first Bishop of Irkutsk, in Siberia.

This college or settlement has supplied the interpreters through whom the vast commerce and important negotiations between Russia and China have been conducted, and may yet exert an important influence, it is to be hoped, in the great work of evangelizing the Chinese Empire.

chili, and on board the "America" (that famous little craft built in New-York for the Russians), I met a Russian ecclesiastic, but could hold no intercourse with him except through the medium of the Chinese language. He seems to have remembered our interview, however; for some months afterwards, he sent me, by General Muravieff's* Secretary, a friendly message, and a request for certain books in Chinese—Scriptures and other books—which I furnished. This was in July, 1859.

In June, 1860, General Ignatieff, the Russian minister, came to Shanghai, and visited our mission schools there, conversing quite freely about educational and ecclesiastical matters. I remember quite well his honest indignation at the illiberality and exclusiveness of the Roman Catholics, as exhibited in their proceedings in China. Truly, it would have been a comfort at that time to have met on a footing of recognition with Greek churchmen; for there were seven sorts of Christians in Shanghai; and we, of the American Church, were only able *fully* to fraternize with our brethren of the Church of England.

Those who are made to feel, as a missionary does, the evils which spring from the existing divisions among Christian missionaries, and who know the comparative weakness of that divided front which they present to the common enemy—the world—feel an inexpressible longing for the realization of that unity which our Saviour's prayer indicated, and for the reason which it suggests, "That they all may be one, *that the world may know* that Thou hast sent Me."

The gratification and hope awakened by this enterprise in another department of our missionary work—that to the decayed Churches of the East—may be learned from the following extracts from letters of the Rev. Dr. Hill, Missionary of our Church at Athens, Greece. The faithful contributors to this mission will rejoice to learn what important results have sprung from Dr. Hill's persevering labors of love, as evidenced by the remarkable circumstances under which the Greek nation have just elected a PROTESTANT King, and related by Dr. Hill in the following extract from a letter to the *Spirit of Missions:*

ATHENS, *May* 18, 1863.

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"These preliminary remarks lead me to the subject I have chiefly in view in this communication.

"At the outset of our Mission, and for some years after we were settled here, there existed a profound ignorance about our Church

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* Then Governor of Siberia.

throughout the East. In Greece, England was only known as one of the three 'protecting powers;' but of the Church of England (much more of the sister Church in America—of which we were the representatives) there was a profound ignorance. We were known to be Protestants, but with this name were associated some very crude notions of two individuals, Luther and Calvin, to one or other of whom, as 'Heresiarchs,' we were supposed to belong. They also were aware that we were not Papists (a sort of negative recommendation for the Greeks.) It may truly be affirmed that not until the small English church (S. Paul's) rose up in Athens, did they begin to realize—I should rather say, fully to realize—that we were Christians! When the Church of Greece became independent of the Patriarchate at Constantinople in 1850, and began to be governed by a Synod of her own Bishops, who held their permanent sittings in Athens, frequent opportunities of friendly intercourse with the higher clergy presented themselves; and among other topics, the agreement between the Church of England and that in our country to which we belonged was explained to the satisfaction of the inquirers. The first practical example of the perfect unity subsisting between the two Churches (my appointment in 1845 as chaplain to the English legation) made a great impression upon the Greek population, and especially upon the Bishops. The little church in which I officiated every Sunday, which had recently been built and consecrated, was the first public exhibition of the services of the Church of England to the Eastern Church; for before that period those services were confined within the walls of a private house, accessible only to our own members. They attracted (as they still do) the greatest attention; and the order, decency and solemnity of Divine worship were (as they still are) the themes of the admiration of the clergy and laity of the Greek Church. The effect of this public exhibition of the order and symmetry of our Church has not, however, been limited to a mere admiration of these things; it has led to inquiries into our doctrines and to a sifting of opinions, and a casting off of old prejudices, and, at length, to a remarkable expression of public sentiment upon one of the most important but delicate points connected with the choice of a sovereign, namely, the religion (to use the common but incorrect expression) of the future King. * * * *

"And I now declare, with my strongest emphasis, my intimate persuasion that the silent influence of your mission in Greece, during the last thirty years, in the first place, and then the effect, as I have already hinted, produced by the public services of our Church—leading first to inquiry, and then to satisfactory information respecting our Protestant doctrines and worship—have gradually brought about this striking change in public opinion. The high wall of prejudice has been thrown down, and a people, the most sensitive of all others on the subject of their religion and their Church, have twice within the last four months unanimously chosen a Protestant prince as their King, without any conditions whatever, and this too, with a determination and pertinacity which really appear to us who know all the history of

the famous fortieth article of the Constitution of 1844, to be truly marvellous."*

The notions of the enlightened Greeks on the subject of Apostolic unity are not by any means as vague now as they were in 1836. My conclusions, drawn from my intercourse with the Greek clergy, and from the examination of what is really taught and held in the Church of free Greece, are, that the Holy Scriptures, and the evangelical doctrines drawn from that pure source, as set forth, summarily, in the Nicene Creed, are the only standard to which she clings with pertinacity. Believing this fully, the possibility of unity with her on those principles has often been suggested to my mind; but I was scarcely prepared to see those views so remarkably brought out by others with whom I have never held any communication whatever on the subject. The conversation (for it can hardly be called debate) that arose at the close of our late General Convention, about the Russo-Greek settlers in California, took me by surprise, and I was greatly interested in much that was said on that occasion by the Rev. Drs. Thrall and Mason. The latter Rev. brother, among other excellent remarks, said that "it was the duty of every particular or National Church to be in communion with every other which was not heretical or schismatical; and none could be heretical which held the Nicene Creed in its integrity." He also said on that occasion: "This Church of ours really presents a centre of communion to all other bodies of Christians in the world." But these views, which seemed to give tangibility to the secret musings of my own mind, are with still greater force touched upon by Canon Wordsworth in the eloquent speech already alluded to, on the occasion of the Rev. Mr. Mackenzie's motion in Convocation on the 12th February last. The following extract will, I am sure, be read with great interest:

"This motion points our attention to our relations with our own people, and to what is going on abroad. Now, when we look to the Eastern part of the world, we may see very much of promise and of hope. When we look to the West, which is now torn by a civil war, we shall also find there cravings for peace. It is one of the circumstances of the times, that must be extremely interesting to us, as show-

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* The fortieth article of the Constitution of 1844 (extorted from King Otho by the Revolution of Sept. 15th, 1843) was introduced with the express design of throwing every possible obstacle in the way of the succession of the Bavarian Roman Catholic Princes—Otho having no children. The article simply declares that "the future kings of Greece must profess the religion of the country." The Bavarian Government, and, indeed, all the Roman Catholic Courts in Germany, were not able to succeed in getting this article erased from the Constitution. The three protecting powers—England, Russia and France—declined to meddle with it; and it was the unceasing source of anxiety, the *πέτρα σκανδάλου* here and in Germany. And yet, marvellous to think of, it was at once and quietly abandoned when the idea got hold of the Greeks of choosing Prince Alfred of England as their future Sovereign. When that attempt failed, numerous were the inquiries that were made of us about the religion of the young Danish Prince, and when they heard that he was a Lutheran Protestant, they were only half pleased. "We should have much preferred (they said) that he had been a Protestant of the Church of England."

ing, in a most touching manner, the longing which exists for Christian unity, that at a period when America is convulsed with a great civil war, the fathers of the American Church should have met quietly in Synod, and discussed the best mode of extending the right hand of fellowship, and holding out the olive branch of peace to their brethren of the Eastern Church. It shows us that God's Holy Spirit is moving as it were on the face of the waters, and we trust that in due time it will bring forth a beautiful creation out of the chaos. (Cheers.) When we look at the Eastern Church, we shall find that there is good reason why we, too, should follow the steps which these our American brethren have taken, and why we should greatly desire to further, so far as we can, all the wise measures that may be devised for the revival of inter-communion between the Churches of the East and our own." (Loud cheers.)

In a letter dated May 28th, Dr. Hill resumed this subject, quoting, after some introductory remarks, the conclusion of Dr. Wordsworth's speech, as follows:

"If we, in this Church of England, can in any way assist in bringing about so happy a result, then our name will be blessed by posterity; then we may, even in our own time, reap some of the fruits that may grow from our revivified powers; and those who may come after us, and may sit in this house when we are gathered to our fathers, may be witnesses to us that we did some little in our day, by the blessing of God, for the restoration of the Church on its ancient foundations of Christian truth, apostolic order, and catholic love." (Loud cheers.)

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Canon Wordsworth was followed on concluding his remarks by Chancellor Massingberd, who said:

"I should not have attempted to address the house at all, after the speech of Canon Wordsworth, (for I almost fear lest I should weaken in any manner the effect of that eloquent address to which we have listened with so much delight,) were I not able to supplement his statements with respect to the wide-spread spirit of curiosity that exists on the continent with respect to the Anglican Communion."

He then read a passage of the letter from a Russian nobleman, quoted by Mr. Williams in his letter to *The Church Journal*, already given on page 12, and then said:

"I will only add that, as I listened to the speech of Canon Wordsworth, I could not help reflecting that, if the glorious prospect which he so eloquently opened before our eyes should be realized, what will be the feelings with which the Christian world will regard the conduct of our own Reformers and the work which they effected? How could their memory be so vindicated, their greatness be so established, their names be so enshrined in the heart of all lovers of the Gospel and of

the universal Church of CHRIST, as by seeing such results emanate from their work, and by seeing that through the instrumentality of the Church which they reformed, the blessings of peace and unity, of evangelical truth and Catholic order, have been restored to universal Christendom!" [Cheers.]

In a letter dated July 24th, 1863, addressed to the *Spirit of Missions*, Dr. Hill further says:

The recent proceedings in the Convocation of the province of Canterbury, which you have no doubt seen, in reference to the movement which originated in our General Convention last year toward the inter-communion of our Church with the Eastern Church, have been published in our Greek papers, and I am happy to say this movement has been greeted with great delight on the part of the higher clergy and the enlightened laity. Many of our distinguished friends have been making anxious inquiries of me about this matter. They uniformly express their gratification, and their wish that something practical may grow out of it. I shall, no doubt, have much to write to you on this interesting subject when our public affairs are settled.

From Russia, too, indications of the spirit in which our advances when made are likely to be met, have indirectly reached us, and they are of the most gratifying and hopeful character.

A weekly paper, *L'Union Chrétienne*, conducted in Paris by the Gallican Priest, the Abbé Guettée, and the Arch-Priest Wassilieff, Chaplain of the Russian Embassy at Paris, has devoted a considerable portion of its space to the discussion of the principles involved in this movement since the action of our General Convention a year ago.

In the numbers for May 17th, 24th and 31st, of the present year, the leading editorials are devoted to this subject.

The truly Christian and Catholic spirit of the articles will surprise many, and delight all of us Occidentals. We translate as much of the series as we are able to give, premising that each of these editorials is written over the signature of the Arch-Priest Wassilieff, whose statements are entitled to more than ordinary weight, not only from his position and ability, but from what is understood of his personal relations with some of the higher ecclesiastics of the Church of Russia.

The first article of the Series commences as follows:

"*Reflections upon the desire manifested by the Anglican Church, of entering into Communion with the Oriental Catholic Church:*

"Some Bishops and Priests of the Anglican Church have, quite recently, made known the pious desire of entering into relations with

the Oriental Catholic Church, with the view of establishing a union between this Church and their own. It is the love of sound doctrine, it is zeal for the science of Theology, and for the salvation of souls, which has inspired them with this holy resolution, as we have learned with pleasure and profound gratitude to the Saviour, source of all good and light. Knowing the peaceful and charitable spirit that animates the Orthodox Church, we believe that we interpret her sentiments when we say that her heart leaped for joy at the news that she would be able to give the kiss of peace to the great and venerable Anglican Church.

"It was without her complicity, or, at least, without her taking any direct part, that the Anglican Church was formerly driven by the Bishop of Rome to a breach of unity with the Oriental Church. Having cut themselves off from the beneficent restraints of their Eastern brethren, the Popes of the middle ages exerted themselves to the utmost to place under their yoke this ancient Church, whose roots are in the East, and to which St. Gregory the Great devoted a solicitude so Christianlike and disinterested. Roman ambition did not fully succeed in its design of bringing her under its domination, as the Anglican Church always preserved to some extent her original independence, and attachment to ancient tradition.

"By acting, however, with a perseverance worthy of a better cause, and with the strategy which she calls prudence, Rome inoculated her with the poison of innovation, and dealt heavy blows to her ancient discipline. It was only by an entire separation that the Anglican Church freed herself from the Roman bondage. In the work of purification to which her doctrine and discipline were then submitted, she acted on her own responsibility, and as a distinct Church. If the promoters of the Reformation in Germany and Switzerland afforded her any assistance, their co-operation, so far from being beneficial, brought with it only the elements of trouble and disaster, as these Reformers had placed themselves too much outside of the Catholic idea. They were too much isolated in their opposition to Rome, and had followed exclusively their private inspirations. Thus, their action was rather disintegrating than restorative. We venture to say, that the Anglican Pastors, if left to themselves, would have brought about better results, and would have pursued a more successful course in re-establishing primitive doctrines, as they endeavoured to do.

"It would have been well for them in such a case to be free from all feeling of irritation, and to be on their guard against yielding to their aversion to every thing that came from Rome. Now it is certain that their antagonism to the pretensions of the Pope was too deeply seated to allow them the calmness necessary in a work so important as that of the Reformation of a Church. Although such a feeling was just, it must be granted that it would not be a good counsellor, and that it would have a tendency to make one exaggerate. Is it not true that the Prophets, urged by a passionate zeal, have sometimes gone beyond the limits of the Divine will. As for us frail mortals, then, who do not receive particular revelations, we cannot be too much on our guard against passion, when we undertake any holy work. If we add that

the internal controversies excited in England by the religious Reformation served only to nourish passion, we will the better comprehend that the work of the Reformation in England was not accomplished with all the calmness that could have been desired."

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In the second article the Arch-Priest says:

We do not hesitate to say that the Anglican Reformation has left untouched a great Catholic foundation, which places it within the power of that Church to renew at pleasure the bonds of fraternity with the ancient Universal Church. Let it be understood that we do not here speak of the Roman Church. Romanism and Catholicism are incompatible ideas; they differ from each other as do the particular and the universal. Therefore, a re-union of the Anglican with the Roman Church as it is, is properly considered impossible. The Anglican Church will never submit to the yoke of the Papacy. Her religious convictions, as well as the national aspirations, are irresistibly opposed to any such thing. The Anglican Church will be no one's slave.

* * * *

To whom does the Anglican Church apply in renewing her relations with the Orthodox Church? To the faithful successors of the great and holy Bishops of antiquity, of Bishops whose orthodoxy no one has disputed, or rather whose sound doctrine has been attested and received by the Catholic Church as conformed to Evangelical and Apostolical teaching.

There, in the Christian Orient, yet stand and will always remain, the four Patriarchs placed by the Œcumenical Councils at the head of ecclesiastical government: the Bishop of the mother of Churches, Jerusalem; the first and true successor of St. Peter, the Bishop of Antioch; the second successor of the first of the Apostles (by St. Mark) the Bishop of Alexandria; the successor of the first called of the Apostles, St. Andrew, Apostle of Byzantium, that is to say, the Bishop of Constantinople, raised by the General Councils to the permanent rank of Patriarchate, by reason of the dignity of his City, which had become the Capital of the Empire. In the face of this fourfold Patriarchate, the authority of the Bishop of Rome, so much boasted, is very feeble, when he isolates himself in his pretended unity; because he is but the fifth part of the honorable and governing council of the ancient Church, and but the third part of the succession of St. Peter, which, according to the teaching of the greatest of the ancient Popes, Saint Gregory the Great, resides in the three great Sees of Rome, Alexandria and Antioch.

Around these brethren, the oldest in honor and equal in the Episcopal authority, are grouped the successors of the other Apostles, the Bishops of the ancient Sees. But if they are happy in having succeeded the disciples of Jesus Christ—Saint Paul, St. John, St. James, St. Philip and St. Bartholomew—their principal glory is to have preserved intact the depository of the Doctrine, the Spirit and Constitution of the Church of the Apostles. To the present day, this Church

preserves its ancient organization, in regard to the unity and solidarity of the Episcopate, from the fact that absolutism is banished from its bosom, and so error and innovation cannot be introduced. The Oriental Patriarchs and Bishops, therefore, when answering Pius IX., had good reason for offering, as an incontestible proof of their fidelity to the Ancient Church, this consideration—that each and every one of them regarded himself as entrusted with the care of the Church, and that no one of them would be able to change any thing without meeting with resistance from the others. * * *

* * * "With us," say the Patriarchs and the Oriental Bishops, "innovations could neither be introduced by the Patriarchs nor by the Councils, because among us the safeguard of religion resides in the entire body of the Church; that is to say, among the people themselves, who desire that their religious dogmas should remain forever immutable, and conformed to those of their fathers, as has been proven by the fact that many Popes after the schism, and some Patriarchs following them, could come to no agreement about any thing."

* * * * * *

Rome having made innovations, acted logically when she, on the one hand, reduced the Bishops to slavery, and on the other removed the faithful Laity from all participation in religious affairs. As one would expect, the papacy has thus gained in power, but the Church has lost, in consequence of its servility and indifference.

From what we have said, the Anglican Church will lose none of its liberty nor religious activity by uniting itself to the Orthodox Catholic Church. Her Bishops, on the contrary, will enlarge their sphere of action. Instead of being simple Shepherds of a particular Church, they will become pillars of the Universal Church. The Anglican Laity will be no longer deprived of their dignity and importance in the Church, for Orthodoxy ought to live in all the elements of which the Catholic Society is composed.

In the third article the argument for the unchanged orthodoxy of the Oriental Church is still pursued:

"By a decree of Divine Providence," it continues, "Russia embraced Christianity at precisely the same time that the West slackened the bonds which united it to the Oriental Church. Now the Russian Church has been, from its origin, ten centuries ago, dependent upon the Patriarchate of Constantinople. Becoming finally independent, though preserving its freedom and some details of discipline authorized by Apostolic practice, this Church bears testimony that the Oriental Church was, at the time of the Roman schism, such as we see it to be now.

"Let us go back a few centuries to genuine antiquity. About the middle of the fifth century the Monophysite heresy appeared, whose aim was to deprive the MAN-GOD of his human nature, and thus to sap the entire plan of Redemption."

The Copts, as the surviving *debris* of the Monophysites, the

Nestorians, the Armenians and the Georgians, are then successively referred to in proof of the unquestionable orthodoxy of the Eastern Church from the identity of doctrine, between the orthodox and separated branches (excepting the peculiar dogma of each heretical branch, for which it was cut off from Catholic Communion), though no communion or ecclesiastical fellowship has been had between them for twelve or fourteen hundred years.

To these proofs of the unchanged orthodoxy of the Catholic Oriental Church, the pastors and theologians of the Church of England are invited to give their serious consideration; and that, too, in the logical and practical consequences which follow upon the correctness of the writer's positions. The third article thus concludes:

"The true Catholic Church, in seeking for *unity*, does not confound it with *uniformity*. As to matters of opinion, while she is faithful to Apostolic discipline, yet in its application she is tolerant of national peculiarities. It is a principle with her to allow every people their own Liturgic tongue, and their national independence; her end being the salvation of souls, and her kingdom being not of this world, she does not intermeddle with political affairs.

"Then, brethren of England, you may, with entire confidence, extend your hand to us, as we, with respect and in all sincerity, extend ours to you. "THE ARCHPRIEST WASSILIEFF."

The foregoing extracts from *L'Union Chrétienne* are sufficient to show the catholic and enlightened spirit in which that able periodical is conducted. The warm approbation of their labors which the editors are receiving from the Oriental Church, is one of the most hopeful signs of the times. We append two letters from Patriarchs, as a most gratifying conclusion of this paper:

Joachim, by the grace of God Archbishop of Constantinople, New Rome, and Œcumenical Patriarch:

Most reverend Arch-Priest Joseph Wassilieff, most pious and honorable Abbé Guettée, whose learning is so widely useful, and who represent the editors' staff of *L'Union Chrétienne*, our well-beloved and valued sons in the Lord:

The grace, the peace, and the mercy of our Lord Jesus Christ be with you!

We are not ignorant, well-beloved sons, of the courageous and useful works of the editors of *L'Union* for the integrity of the faith of

Christ: on the contrary, we have long praised it, and bestowed our blessing upon it, when we received with joy the delightful letter of Your Piety, together with the precious collection of your journal. Thus, having more perfectly conceived your aim, we rendered thanks to God, "who willeth that all should be in union, and giveth mighty words to them that preach it." We regard, indeed, as the work of God, not only the salutary thought which has inspired a labor so useful to the body of the Church, but also the perfect concord which exists between you, and which enables you to labor as brothers in Jesus Christ. The meritorious end which you pursue with sincerity, the legitimate means which you employ, the sure guides which you follow, the solid basis on which you lean, the marvellous sweetness of your words, which enters the ears not as the clap of thunder, but as the light breeze which gently penetrates souls,—it is thus that your words are worthy of the God whose cause they assert; and whose service finds its perfection not by vehement speech but by sweetness. You will receive, without doubt, well-beloved sons, the recompense from God of the pious works which you have undertaken for so holy a cause.

As to our Orthodox Church of the East, she has always grieved for the alienation of her Western sisters, once so venerable; and more especially ancient Rome. Yet she consoles herself by consciousness of her innocence, for she did not provoke at first, any more than since she has perpetuated or strengthened, the division. Nay, she has never ceased to offer, with tears, fervent prayers to her God and Saviour who maketh of two one, breaking down the middle wall of separation between them, that He may bring all Churches into one unity, giving them sameness of faith and the communion of the Holy Ghost. And that she may cause Him to hear her, she shows Him the marks of her martyrdom, and the wounds which she has through so many ages received on account of her Catholic Orthodoxy from those who envy her, who trouble her tranquillity and her peaceful life in Jesus Christ.

For these causes: Our Humility and the Holy Synod of Most Holy Metropolitans, our brothers and coadjutors in the Holy Ghost, having been informed, especially by your letter, of the divine zeal which inflames you for the desired union of the Churches, are filled with spiritual joy; we crown your holy work with the most just praises; we pour forth for you the most ardent prayers, and we bestow on you and on your fellow-laborers, our fullest benediction, Patriarchal and Synodal. And as we have seen with joy, in the letter of Your Piety, one Western and one Eastern priest united in the same love for the truth joining their names as brethren, so may we, one day, by the grace of that God whose judgment and mercies are infinite, behold the sister Churches of East and West embracing each other with sincerity and truth in the unity of the Spirit, in the bond of peace, to the end that we may be one body, and only one, in Jesus Christ, to the glory of the Father, the Son, and the Holy Ghost, the most Holy and Undivided Trinity.

His grace and benediction be with you.

Indictum the 5th, August 23d, 1862.

JOACHIM, Archbishop of Constantinople, who blesseth you in JESUS CHRIST.

PAISIUS, Metropolitan of Cesarea, who blesseth you in JESUS CHRIST.

PAISIUS, of Ephesus, who blesseth you in JESUS CHRIST.

METHODIUS, Vicar-General of Carpathos, who blesseth you in JESUS CHRIST.

STEPHEN, Metropolitan of Laressa, who blesseth you in JESUS CHRIST.

SOPHRONINES, of Arta, who blesseth you in JESUS CHRIST.

CHRYSANTHUS, of Smyrna, who blesseth you in JESUS CHRIST.

MELETIUS, of Mitylene, who blesseth you in JESUS CHRIST.

DOROTHEUS, of Demetrias, who blesseth you in JESUS CHRIST.

DIONYSIUS, of Melenia, who blesseth you in JESUS CHRIST.

MELESIUS, of Rhascoprescene, who blesseth you in JESUS CHRIST.

ANTHEMUS, of Belgrade, who blesseth you in JESUS CHRIST.

AGAPEUS, of Grebenna, who blesseth you in JESUS CHRIST.

Most learned Archpriest Joseph, and Abbé Guettée, children dearly beloved of our Humility, in the LORD.

The grace of GOD and our Saviour JESUS CHRIST be with you!

We have experienced great delight, and regard ourselves as highly favored in the reception of your filial letter. In reading it we are deeply impressed with the sacredness of the object which your paper has in view —an object beneficial to all nations—and with the zeal with which you are laboring for its accomplishment. We hasten to express our approbation of your labors, from which we have experienced a pleasure like to that afforded us by a great Festival.

Strive then earnestly that, having reached the goal, you may receive your reward. Our blessing will accompany you in your laudable efforts, so zealous, and at the same time so pleasing to GOD. We blessed with both our hands, and we do bless with all our heart, these efforts, and your labors for the union of all the Churches. We also pray GOD the FATHER to hasten this true union which is so much desired by all Christians. From the time we became acquainted with your undertaking, we have not ceased to pray GOD that your efforts may be crowned with success, and to beseech JESUS CHRIST to make his will perfectly known to you, and to imbue you with wisdom and prudence.

May our Heavenly FATHER grant you His Holy and Life-giving SPIRIT, to illumine, to strengthen, to lead you always in the right way, and to put into your mouth arguments strong and unanswerable, that you may contend zealously and courageously for the Church of CHRIST, and preach the doctrines of GOD. Thus the Name of our LORD JESUS CHRIST will be glorified in you, and you will be glorified in Him, by the grace of our GOD and LORD JESUS CHRIST.

JAMES,
Patriarch of Alexandria.

ALEXANDRIA, *April 13th*, 1863.

To the Bishops, Clergy and Laity in the United States of America:

The response of the Convocation of the Province of Canterbury to the action of our late General Convention in appointing the Russo-Greek Committee, and the interest which this movement is awakening in the Oriental Church, admonish the Committee that their duties are likely to prove no less laborious than they are important. So much has already come to hand which the Committee think will interest and gladden the whole Church, that it was resolved, at a recent meeting, to issue a series of Occasional Papers, provided the funds shall be contributed to meet the necessary expense. The Secretary was requested to assume the duties of editor, and, as the first number of the series, he has prepared what may be called a Documentary Narrative of the movement from its inception at our late General Convention until the present time. A copy of this number will be mailed to every Bishop and Clergyman of the United States, and to every Lay Deputy of the late General Convention. Hereafter, should the contributions to the publishing fund warrant it, a copy will be sent to the Bishops, Clergy and Lay Contributors. If the funds shall not be sufficient for this, but enough for something less, copies will be sent to the Bishops and *Contributors only*, whether Clerical or Lay, as the size of the edition very materially affects its cost. The single item of *paper* in the present issue is more than half of the entire expense.

There is now ready for publication the correspondence between the English Non-Jurors and the Russian Ecclesiastical authorities, upon this same subject, a hundred and fifty years ago. It has never been published as a whole, and can be had in no one volume. Other papers are likewise in course of pre-

paration. Indeed, all the members of the Committee are earnestly engaged on one or other matter of general interest to the Church, and of fundamental importance to the intelligent and conservative progress of this movement.

The results of laborious research and patient investigation bearing upon this interesting and momentous subject, will no doubt, if published, be acceptable to the Church. Yet the Committee must be guided by the indications of the Church's desire in this matter, as *practically expressed* in the contributions offered.

All remittances should be directed to the Secretary of Committee, care of E. M. Duncan, 762 Broadway, and will be duly acknowledged as soon as received.

By order of the Committee.

W. H. De Lancey,
Chairman.

J. Freeman Young,
Secretary.

St. John's Chapel (Trinity Parish),
New-York, November 2d, 1863.

No. II.

CORRESPONDENCE OF THE NON-JURORS AND THE RUSSIANS.

The interest awakened on the subject of intercommunion with the Orthodox Eastern Church by the recent action of the Convocation of Canterbury touching this matter, has led to inquiries respecting *the precise nature and extent* of a previous movement in this direction on the part of certain English Bishops, and the spirit in which it was met, especially by the authorities of the Russian Church and Empire.

It has been suggested that, as many who are interested in this movement are not within reach of the sources of information, the publication of that part of the correspondence which was had with the Church of Russia might serve a useful purpose.

The circumstances under which this arose were as follows: In the year 1712, Arsenius, Archbishop of Thebais, was sent by Samuel, Patriarch of Alexandria, from Grand Cairo, in Egypt, "to represent to Protestant Princes and States in Europe, the truly deplorable circumstances of the Greek Church under the severe tyranny and oppression of the Turks, and to solicit a sum of money, particularly for the Patriarchal See of Alexandria," * etc. While the Archbishop was in London, on this errand, in 1716, "the Bishops called Non-Jurors" (to quote the language of Bishop Brett, one of their number), "meeting about some affairs relating to their little church, Mr. Campbell took occasion to speak of the Archbishop of Thebais, then in London, and proposed that we should endeavor a union with the Greek Church, and drew up some propositions thereto, addressed to the Archbishop, with whom, he intimated, he had already had some discourse on that subject."† Mr.

* Lathbury, p. 359. † Id., p. 810.

Collier, Mr. Campbell and Mr. Spinckes joined in it, and drew up proposals, which Mr. Spinckes (as Mr. Campbell informed me) put into Greek, and they went together and delivered them to the Archbishop of Thebais, who carried them to Muscovy, and engaged the Czar in the affair, and they were encouraged to write to his Majesty on that occasion, who heartily espoused the matter, and sent the proposals by James, Proto Syncellus, to the Patriarch of Alexandria, to be communicated to the four Eastern Patriarchs. Before the return of the Patriarchs' answer to the proposals, a breach of communion happened among the Non-Jurors here, Mr. Hawes, Mr. Spinckes, and Mr. Gandy on the one side, and Mr. Collier, Mr. Campbell, Mr. Gadderer, and myself on the other. So that when the Patriarchs' answer came to London, in 1722, Mr. Spinckes refused to be any further concerned in the affair, and Mr. Gadderer and I joined in it. After Mr. Gadderer went to Scotland, Mr. Griffin, being consulted, joined with us. The rest of the story relating to this matter may be gathered from the letters and the subscriptions to them. Mr. Collier subscribes Jeremias; Mr. Campbell, Archibaldus; Mr. Gadderer, Jacobus; and I, Thomas."*

Sic Sub. Thomas Brett.

March 30th, 1728.

The whole correspondence has never been published, and could not therefore be given in this paper, were it ever so desirable; besides, it would make a volume of nearly one hundred octavo pages. The letters of the English Bishops are given in full by Lathbury, in his History of the Non-Jurors (pp. 309–361), as documentary proofs of their *Doctrinal status;* but of the other side of the Correspondence he does not even give a synopsis. The replies of the Russians to the Letters which were addressed to them are to be found in Blackmore's Doctrine of the Russian Church (pp. xxvi–xxviii of the Introduction), and in the notes to Mouravieff's History of the Russian Church (pp. 407–410). So we can make nearly complete both sides of this part of the Correspondence. The remainder

* Lathbury, p. 311.

is neither important nor of particular interest to us. The terms proposed by the Non-Jurors would be no practical basis of negotiation for intercommunion with us; while the Greek Church of the Levant, to which through Russia the overtures were made, is farther removed from us than is the Church of Russia, because of the strong Latin influences to which it has been for centuries subjected. Besides, the Resolutions of our Convention mention the Church of Russia only, which is by far the most educated and influential of all the Churches of the East, and is the Church with which an understanding of some sort, on the part of both the English and American Churches, is speedily becoming an unavoidable necessity, from our rapidly increasing intercourse with Russia on the shores of the Pacific Ocean.

This important and practical aspect of the case leads every one to ask with interest,—How will the Russian authorities be likely to meet the advances now being made in America and England?

If letters written a century and a half ago may be taken as an index of the mind of that great Church (and surely she cannot have retrograded), the well-wishers of this movement have everything to hope for. And to appreciate justly the Christian magnanimity of the authorities of that body, it must be remembered to whom, and under what circumstances, these letters were written. Had a National Synod, such as our General Convention, or the Convocation of a powerful Province like Canterbury or York, addressed the Holy Synod, a deferential as well as courteous reply would be naturally expected. But when two or three Non-Juring Bishops, without sees or official rank of any kind, joined by one or two Scotch Bishops of still less consideration, address such a monarch as Peter the Great, and so august a body as the Holy Governing Synod of the Church of all the Russias, and on such a matter, too, as the restoration of Intercommunion, which had been lost by the convulsions of centuries, such a reply as the Holy Synod was pleased to make is particularly gratifying. For, not only does it exhibit a humility and charity worthy of Apostolic times, but it shows a desire quite as strong, on their part, with all their greatness and power, as on the part of the

Non-Jurors, with all their poverty and feebleness, for the healing of the great breach of Catholic fellowship, which has been for ages the standing disgrace of Christendom. But to the Letters.

Accompanying the proposals to be forwarded to the Eastern Patriarchs, under the patronage of the Russian authorities, was the following communication to the Czar, Peter the Great:—

Sir:—The Archimandrite who attended the Archbishop of Thebais at London, acquaints us, that your Majesty is pleased to encourage the proposal of union between the Greek and Britannic Churches, and that your Majesty has graciously offered to send the Articles to the four Eastern Patriarchs. This welcome information has made it our duty to return your Majesty our most humble thanks for the honor of your countenance. And since God hath put it into the heart of so great a Prince, to assist in closing the breach of the Catholic Church, and restoring the harmony designed by the Christian Institution, we hope the undertaking will prosper in your Majesty's hand.

Some late practices with respect to Church and State have reduced our Communion to a few; but your Majesty knows truth and right do not depend on numbers. That God may reward your Majesty's pious endeavors, and long continue you glorious and happy to yourself and subjects, is the unfeigned prayer of us, who are, with the most profound regard, Your Majesty's most obedient servants.*

Jeremias, Primus Angliæ Episcopus.
Archibaldus, Scoto-Britanniæ Episcopus.
Jacobus, Scoto-Britanniæ Episcopus.
Thomas, Angliæ Episcopus.

Oct. 8th, 1717.

In August, 1721, after a lapse of nearly four years, the answers of the Patriarchs, together with a letter from the Archbishop of Thebais, was brought to England by the same messenger, James, the Patriarchal Proto-Syncellus, who had carried the question to the Patriarchs. These have never been published, though an abstract of the Answer of the Patriarchs is given by Lathbury. A Rejoinder was proposed, "and delivered to some Greeks in London, to be by them transmitted

* Lathbury, p. 318.

to the four Eastern Patriarchs, May 29th, 1722,"* accompanied by a letter to the Metropolitan, Arsenius, which is not here given, because it is of no special importance or interest.

A copy of this document was sent to the Holy Governing Synod at St. Petersburg, with the following letter:—

To the Right Honorable Council for Ecclesiastical Affairs, at His Imperial Majesty's Palace, in Petersburg:—

We, the underwritten Bishops of the Catholic Remainder in Britain, have thought ourselves obliged in point of regard to this Right Honorable Board, to acquaint your Lordships that, by the hands of the Rev. Gennadius Archimandrita and the Rev. Jacobus Proto-Syncellus, we have lately received an answer from the four Patriarchs to some proposals of ours, in order to a coalition, to which answers we have now returned a reply, with a transcript of it to your Lordships, humbly desiring your Lordships would give the Greek copy the conveyance to the most reverend Patriarchs. And the design of this projected union, being apparently undertaken upon true Christian motives, without any interested views on either side, we hope your Lordships' countenance and recommendation will second our endeavors. And being sensible that some difficulties with respect to authority and expense may probably arise, which neither party are in a condition to remove, we must humbly beg His Imperial Majesty will please to condescend so far as to lend his favor and assistance. And thus having the honor of encouragement and protection from so glorious a monarch, the affair, by the blessing of God, may be conducted to a happy conclusion. And we entreat this Right Honorable Board would please to believe we have nothing more at heart than that the issue may prove successful, and answer the overtures made by us, who are with the greatest regard,

Your Lordships' most obedient servants.†

Jeremias, Primus Angliæ Episcopus.
Archibaldus, Scoto-Britanniæ Episcopus.
Jacobus, Scoto-Britanniæ Episcopus.
Thomas, Angliæ Episcopus.

To the Grand Chancellor, Le Compte De Galofskin, a letter was likewise addressed, as follows:—

Most Noble Lord:—These are to return your Lordship our humble thanks for the trouble you have been pleased to give yourself, in

* Lathbury, p. 342. † Id., p. 344.

promoting the union between the Orthodox Oriental Church and the Catholic Remainder in Great Britain. And as an affair of this nature stands in need of inclination and encouragement from those at the head both of Church and State; so we hope your Lordship's countenance and assistance will prove considerably instrumental for the success of so great an undertaking. We therefore humbly entreat your Lordship would please to continue your favor and protection, without which we are afraid the business must languish and miscarry. My Lord, as to the Archimandrite, we are entirely satisfied with his conduct and good intentions, and hope he will still reside with us, for the carrying on of what he has hitherto so worthily engaged in.*

JEREMIAS, Primus Angliæ Episcopus.
ARCHIBALDUS, Scoto-Britanniæ Episcopus.
JACOBUS, Scoto-Britanniæ Episcopus.

Several letters were next exchanged between Arsenius, the Proto-Syncellus, and the British Bishops. In one of them, dated at Moscow, August 25th, 1723, Arsenius stated that the Emperor entered most warmly into the subject, and, at the wish of the Emperor, he requests that two of their number might be sent to Russia, for the purpose of mutual and friendly conferences.

In the meantime, the Rejoinder of the Greeks to the reply of the British Bishops, dated at Constantinople, September, 1723, had reached St. Petersburg, to be forwarded thence to England, accompanied by a Circular Letter to the Holy Synod from the Œcumenical Patriarchs of Constantinople, Antioch, and Jerusalem, entreating them to "remain steadfast in the pious doctrines of Orthodoxy," etc., evidently apprehensive that the Russians might be too favorably disposed to the British. Nor was this without reason. In their own reply to the British, which was intended to be final (it was certainly summary), they say that the doctrines have been decided upon and "that it is neither lawful to add anything to them nor take anything from them: and that those who are disposed to agree with us in the Divine doctrines of the Orthodox Faith must necessarily follow and submit to what has been defined and determined, by ancient Fathers and the Holy Œcu-

* Lathbury, p. 345.

menical Synods, from the time of the Apostles and their Holy Successors, the Fathers of our Church, to this time. We say they must submit to them with sincerity and obedience, and without any scruple or dispute. And this is a sufficient answer to what you have written." With this letter they forwarded "An Exposition of the Orthodox Faith" of the Eastern Church, agreed upon in a Synod called the Synod of Jerusalem, 1672, and printed in 1675. With respect to "custom and Ecclesiastical Order, and for the form and discipline of administering the Sacraments, they will be easily settled," they say, "when once an union is effected. For it is evident from ecclesiastical history, that there have been and now are different customs and regulations in different places and Churches, and that the unity of faith and doctrine is preserved the same."

The *absolute* and *unquestioning* submission of the British to all Dogmas and Definitions of the Eastern Church, is what the ultimatum above given means. Very different was the spirit of the Holy Synod of Russia, as the following letters, with which they accompanied the ultimatum of the Greek Patriarchs, will show: —

"The most Holy Governing Synod of the Russian Church to the Most Reverend the Bishops of the remnant of the Catholic Church in Great Britain, our Brethren most Beloved in the Lord, wishing health:—

Your letters written to us the thirteenth of May in the last year we have received; from which more than ever, being assured that you have at heart above all things, and seek and desire peace and concord with the Eastern Church, we have conceived great joy in the Spirit: and we give glory to Christ our Saviour, Who is our Peace, for that He by moving you to these endeavors has confirmed our faith in His promise: for in truth, this your desire of concord is a proof that He is ever graciously present according to His promise with His Church. We also give you great thanks that you have not thought it unworthy of you to express your good will towards our Synod in terms of the greatest veneration, and have esteemed it worth your while to write to us of these matters. Your answers, which you have returned to the writings of the most Holy Patriarchs in the Greek tongue, we have sent to those Prelates; the other copy in Latin we have kept here, and have under our consideration. And as we make no doubt that these

desires of yours spring from no earthly root, but are of an heavenly seed from above, we faithfully promise our best assistance to further this your so holy a negotiation; nay, rather our own; for it is ours also. And now, to come to the point, we have acquainted his imperial majesty, our Most gracious Lord, with your proceedings, as you desired we should, and as we also thought it our duty to do. Our most Potent Lord received the information most favorably. * * * What his opinion is concerning this affair, we will with all plainness tell you. He thinks it fit that you should send two persons from among yourselves to have a friendly conference in the Name and Spirit of Christ, with two that shall be chosen out of our brethren. Hereby the opinions, arguments, and persuasions of each party may be more sincerely produced, and more closely understood; and it may be more easily known *what may be yielded* and given up by one to the other; what, on the other hand, may and ought for conscience sake to be absolutely denied. In the meantime, no prejudice will befall either your Communion or ours from such a private conference; nor the hope of future union be lost or compromised. This is the opinion of our Monarch, concerning the most holy negotiation:—and it seems to us the best that can be given. We now desire that, as soon as may be, you will let us know how you regard it. In the meantime, let it be our business, on both sides, earnestly to entreat God to be merciful unto us all, and to prosper our undertaking. Farewell, most beloved brethren.

Your Brethren most bounden to your Charity in Christ, etc.*

THEODOSIUS, Archbishop of Novgorod.
THEOPHANES, Archbishop of Pleskoff.
LEONIDAS, Archbishop of Krutizk.
GABRIEL, Archimandrite of the Monastery of S. Sergius.
THEOPHILAITUS, Archimandrite of the Monastery of Tchudo.
HIEROTHEUS, Archimandrite.
PETRUS, Archimandrite.
ATHANASIUS, Hegumen.
ANASTASIUS, Hegumen.†

Moscow, 1723, *the month of February.*

* Blackmore's Doctrine of Russian Church. Introduction, p. xxvi.

† These signatures were obtained from the original manuscript in the archives of the Holy Synod at St. Petersburg, by the Editor, in April, 1864, the examination of which was accorded to him, through the courtesy of His Excellency Prince Sergius Ourousoff, then Vice-Procurator of the Holy Governing Synod.—*Editor.*

"The Most Holy Governing Synod of the Church throughout all the Russias, to the most Reverend the Bishops of the remnant of the Catholic Church in Great Britain, our Brethren most beloved in the Lord, wishing health:—

A year is now past since we delivered Letters (the Letter just given) to the Reverend Father, the Proto-Syncellus, to be carried to you; but certain impediments have delayed his journey to England even to the present time.

We acquainted you, by those Letters, how well pleased the most Potent Emperor of all the Russias, our Gracious Sovereign, was to be further assured of your pious desire for the peace of the Churches, and what advice he gave concerning the best method to bring this holy endeavor to good effect. And now, inasmuch as he still continues in the same mind, we send the very same Letters together with these present; and we request you to pardon this delay, rather for the sake of your own goodness, than for any other excuse that might be made. We also send you a writing of the Greek Prelates (viz: a copy of the XVIII. Articles of the Synod of Bethlehem, with a Letter declining further conferences) which we have received from Constantinople during the interval, while the Father Proto-Syncellus was preparing for his journey, being desired by a Letter from them to transmit it to you. In the meantime, we desire your charity to know that if, in accordance with the advice of our Sovereign, you will send two of your Brethren to a conference, which we again entreat you to do, we may hope to bring our wishes to a more easy conclusion: which that at length He, even the Lawgiver of love, the God of peace, the Father of mercies, may prosper is our hearty desire and prayer. Farewell, most beloved brethren.

The most fervent Brethren of your Charity, etc.*

Theodosius, Archbishop of Novgorod.
Theophanes, Archbishop of Pleskoff.
Leonidas, Archbishop of Krutizk.
Gabriel, Archimandrite of the Monastery of S. Sergius.
Theophilaitus, Archimandrite of the Monastery of Tchudo.
Hierotheus, Archimandrite.
Petrus, Archimandrite.
Athanasius, Hegumen.
Anastasius, Hegumen.

After receiving the second communication from the Greek

* Blackmore's Doctrine of Russian Church. Introduction, p. xxvi.

Patriarchs, and the foregoing letters from the Holy Synod, the British Bishops wrote to Arsenius, thanking him for still remaining in Russia and devoting himself to his object, addressing to the Holy Synod at the same time the following:—

My Lords:—'Twas with no small satisfaction we received your Lordships' Letters. The honor of your correspondence, and the indication of your zeal for a coalition, are strong motives for an acknowledgement, and make the prospect look not unpromising. And since an union is thus earnestly desired on both sides, we hope the means of effecting it may not prove impracticable. To close the breaches made in the Catholic Church is a glorious undertaking, and which nothing but the parting with essential truths ought to prevent. And though there may be a distance remaining in some few branches of belief, a charitable latitude may be left open for the repose of conscience and receiving a harmony in worship. And thus we may join in all the offices of Communion and walk in the House of God as friends.

As to his Imperial Majesty, none can be more sensible of his condescending goodness and princely generosity than ourselves, and for which we entreat our most humble thanks may be returned.

'Tis not without regret, that we cannot send two of our Clergy to wait on your Lordships this Summer, pursuant to what we promised the Rev. Archimandrite and Proto-Syncellus, but accidents unforeseen will sometimes happen, and which we hope you will please to excuse. The case is this: one of the gentlemen came but lately to town, and could not possibly put his private concerns in any tolerable order till the season for his voyage would be past. But as soon as the next Spring presents fair, they will certainly, God willing, attend your Lordships, with our friend Mr. Cassano. We own ourselves much obliged to the Proto-Syncellus for the great fatigue and hazard he has undergone in the affair: and are sorry our circumstances would not give us leave to show the marks of our regard with better significancy. And the same we likewise add with reference to the Archimandrite and his nephew. This latter at his coming will more particularly acquaint you with some disadvantages we lie under, and give further assurances how much we are, my Lords,

Your Lordships most humble and obedient servants,

Archibaldus, Scoto-Britanniæ Episcopus.
Jeremias, Primus Angliæ Episcopus.
Thomas, Angliæ Episcopus.
Johannes, Angliæ Episcopus.*

* Lathbury, p. 352.

The following was at the same time addressed to the Chancellor, dated July 13th, 1724 :--

My Lord :—The lustre and interest of your station in the Emperor of Great Russia's Court, makes us repeat our address, and humbly solicit your Lordship's recommendation of the endeavor for a coalition between the Great Muscovite and Britannic Churches. To this we are the more encouraged by your Lordship's disposition to promote that Christian design. We are likewise deeply sensible of his Imperial Majesty's condescension and bounty, and for the liberty his Majesty is pleased to give us for debating matters with some of the Russian Clergy and concerting measures for settling the union. This indulging a personal conference is a fresh instance of his Imperial Majesty's goodness, and will prevent the delay of corresponding by letters.*

Archibaldus, Scoto-Britanniæ Episcopus.
Jeremias, Primus Angliæ Episcopus.
Thomas, Angliæ Episcopus.
Johannes, Angliæ Episcopus.

Before the proposed deputation had left England, the negotiations were arrested by the death of the Czar; on occasion of which the British Bishops addressed to the Holy Synod the following :—

My Lords :—We are sensibly affected with the melancholy account of the great Emperor of Russia's death, and heartily condole with your Lordships upon this unhappy occasion, though we hope the loss may be made up by the accession of her Imperial Majesty to his throne. This misfortune has put a stop to the affair between us till we receive fresh directions, and know your Lordships' pleasure. For which purpose we have desired our worthy friend Mr. Cassano to wait upon your Lordships, upon whose fidelity and care we entirely rely. We commend your Lordships to the divine protection, and shall always remain, *etc.*†

Archibaldus, Scoto-Britanniæ Episcopus.
Jeremias, Primus Angliæ Episcopus.
Thomas, Angliæ Episcopus.
Johannes, Angliæ Episcopus.

April 11th, 1725.

* Lathbury, p. 354. † Id. p. 355.

A letter of similar import was addressed by the same parties to the Chancellor, and another to Arsenius, as follows:—

My Lord:—'Tis with great concern that we received the news of the Emperor of Russia's death, which has put a stop to our affair, till we have fresh directions from that Court. We have now by our friend Mr. Cassano sent a letter to the Holy Synod, and another to the Great Chancellor, of which he can give your Lordship a full account. We desire that your Lordship would be pleased to inform us of the situation of affairs, as far as relates to the religious negotiations between us, and shall always think ourselves happy in the continuance of your friendship and favor. We commit your Lordship to the Divine protection, and shall always remain, *etc.**

(*Signed by three of the four Bishops.*)

On the 16th of September, 1725, the High Chancellor acknowledged the receipt of the letters of condolence from the British Bishops, together with their compliments on the new accession; and with respect to the negotiation continued thus: "As to the affair you have mentioned of an union, you may assure yourselves Her Imperial Majesty will support the same in such sort and manner as His late Imperial Majesty supported it; only at these mournful times your Lordships will please to have some longer patience, till the first opportunity I can have to represent to Her Imperial Majesty of all more at large, and then I do assure you, I will not fail to acquaint you thereof,"† *etc.* No further correspondence ensued, however, and here the matter ended.

At the close of his account of the foregoing correspondence, Dr. Brett says: "Not only the death of the Czar put a stop to the much desired union between the Greek church and British Non-jurors; but likewise the indiscretion of the Patriarch of Jerusalem in writing to Wake, then Archbishop of Canterbury, and sending copies of proposals to him, &c., quite knocked that scheme in the head. Wake behaved with great prudence and discretion in the case, not exposing the papers nor suffering them to be ridiculed."‡

* Lathbury, p. 355. † Mouravieff, Hist. Rus. Ch., p. 410.
‡ Lathbury, p. 357.

Wake's reply to the proposals of Chrysanthus, Brett makes no allusion to. It has been recently published, and for the first time, in "Occasional Papers of the Eastern Church Association, No. III," from Archbishop Wake's manuscripts in Christ Church Library, Oxford. It is here republished, not only on account of its relation to the subject of this paper, but likewise as showing the hearty sympathy of the then Metropolitan of England for the Orthodox Church of the East. It is as follows:—

Sanctissimo Præsuli
Patriarchæ Hierosolymitano;
Gul., pr. d. Arcps. Cant., totius Angliæ
Primas et Metropolitanu,
Serenissimo Principi ac D^no.,
Georgio, Dei Gr. Magnæ Britanniæ,
Franciæ, et Hyberniæ Regi, a
Sanctioribus et Secretioribus Consiliis. S. P. B.

To the Most Holy Prelate
The Patriarch of Jerusalem;
William, by Divine Providence
Archbishop of Canterbury,
Primate and Metropolitan,
of all England,
Privy Councillor and Councillor
in matters spiritual,
To the most serene Prince and Lord
George, by the grace of God, King of
Great Britain, France and Ireland.

Libros quos ad me mittere dignatus es, Beatissime Pater, per manus nuncii fidelis tuique domestici, Marci Nomici, recepi: et maximas Paternitati tuæ gratias ago pro insigni illâ benevolentiâ tuâ, quâ me hominem tibi incognitum, tantoperè a te terrâ marique disjunctum, cumulare benignè voluisti. Nequeo dicere, Pater Reverendissime, quantum nobis consolationis et lætitiæ sit in prioribus duobus voluminibus tuis, (quæ sola Bibliothecarii conficere possint,) discernere quâ curâ, quâque constantiâ vos homines sapientissimi jura vestra contra Papalis tyrannidis indefessa consilia ac conamina tuemini; quæ non contenta ecclesiarum Latinarum libertates sub pedibus conculcasse, etiam in vos vestrasque ecclesias authoritatem sibi vendicare non dubitat, plurimosque passim e vestris in suas partes seducere pergit. Huic

I have received, most holy Father, from the hands of your faithful messenger and servant, Marcus Nomicus, the books which you have condescended to send me; and I most heartily thank your Fatherliness for the distinguished mark of kindness you have been pleased to bestow upon one who is personally unknown to you and separated from you by so great a space of land and sea. It would be impossible for me to tell, most Reverend Father, how much of consolation and of joy it is to us, to perceive in your first two most admirable volumes with how great care and constancy, and with what consummate wisdom you protect your rights against the unwearied plottings and strivings of the Papal tyranny; which not content to have trampled under foot the liberties of the Latin Churches, does not hesitate

nefando molimini, tu, Pater consultissime, illustris prædecessoris tui vestigia secutus, vigilias tuas strenuè opponis. Utinam cæteri Præsules vestri tuum exemplum sequerentur. Deusque adeò conatibus vestris benedicat ut juribus atque libertatibus vestris integris et illæsis ad ultimum sæculorum finem ecclesia vestra fruatur.

Neque hujus rei etiam in altero illo tuo, non tam unius sedis, quam totius ecclesiæ historiæ, præclaro sane opere, obliti estis. In illâ passim deteguntur et lectoris ob oculos exhibentur ecclesiæ Romanæ errores: quantumque a purâ Evangelii tum doctrinâ tum etiam disciplinâ dicesserit, ostenditur: ut vel inde moniti discant ecclesiæ vestræ pastores et sibi et populo suo cavere.

Nos sanè dum ista contemplamur, firmiùs in eâ quam a majoribus nostris accepimus libertate stare contendimus; nec jugo illi colla submittere, quod neque nos neque patres nostri ferre valuerunt.

Dum verò hæc ad Paternitatem tuam illustrissimam scribo, nullo modo præterire debeo, quod ante annum ab uno presbyterorum meorum, qui adhuc cum mercatoribus nostris Constantinopoli agit, accepi: Schismaticos scilicet quosdam ecclesiæ nostræ sacerdotes, sub ementitis archiepiscopi atque episcoporum ecclesiæ Anglicanæ nominibus, ad vos scripsisse, vestramque communionem cum iis quæsivisse; qui nullum locum aut ecclesiam in his terris habentes,

to arrogate to itself a supremacy over your Churches also, but everywhere strives to draw away your people to its own side. Against this nefarious project, you, most learned Father, maintain a vigilant and strenuous opposition. May your other prelates follow your wise example; and may God so bless your endeavors, that your Church may enjoy its rights and liberties undiminished and unimpaired to the utmost end of time.

Nor have you forgotten this same matter in that other great work of yours which is not so much the history of one See, as of the whole Church. In it the errors of the Roman Church are everywhere disclosed and held up before the reader's eyes; and it is everywhere shown how far she has departed from the pure Gospel both in her doctrine and in her discipline, so that from the warnings contained in this book alone the pastors of your Church can learn how to guard themselves and their people.

When we consider these things among you, we also strive to stand in the liberty we have received from our forefathers, and not to bend our necks under a yoke which neither we nor our fathers were able to bear.

And now, as I am writing these things to your illustrious Fatherhood, I ought by no means to overlook what I heard a year ago from one of my presbyters who is still among our merchants at Constantinople, to wit: That certain schismatical Priests of our Church have written to you under the pretended titles of Archbishop and Bishops of the Anglican Church, and have desired your communion with them, that is, that men who have neither

ad vos schismatis ipsorum ignaros decipiendos animum appulerunt. Quis sit horum hominum status, quæ schismatis causa, a fideli illo presbytero meo, domino Thomâ Payne, plenius cognosces. Ille Paternitati tuæ referet, quàm iniquè a nobis secesserint; et quomodò, eodem tempore, et a Regiâ Majestate debitam fidelitatem, et ab Episcopis suis obedientiam suam subduxerint, ecclesiæque unitatem eo solo nomine violaverint, quòd legibus regni parendum esse censuimus; quòd illum pro Rege colendum existimavimus, quem proceres ac populus, quem totius Europæ principes atque respublicæ, Regem esse agnoverint, cuique imperium Britannicum jura regni, omniumque inter nos ordinum consensus, ad quos de his rebus statuendi potestas unicè spectat, detulissent.

Hinc de clero pauci, de episcopis pauciores, a nobis secedendum censuerunt. De populo plures in partes suas sollicitarunt; conventus separatim ab ecclesiâ instituerunt: eòque tandem insaniæ pervenerunt, ut decidentibus primis hujus schismatis auctoribus, novos in locum eorum successuros episcopos sibi consecraverint. Hi sunt qui ad vos scribere ausi sunt. Hi qui vos ab ecclesiæ nostræ Communione seducere conati sunt. Quorum unus, ut audio, locum atque authoritatem meam sibi arripiens, non quidem se Cantuariensem archiepiscopum appellare sustinuit, sed novo titulo *πρῶτον ἐπίσκοπον* nominavit. Ab his, ut porro cavere

place nor preferment in these realms, have addressed themselves to deceive you who are in ignorance of their schism. The true position of these men, and the occasion of their schism, you will learn more fully from that faithful Presbyter of mine, Master Thomas Payne; who will relate to your Fatherhood how unrighteously they have separated from us; how they have, at one and the same time, withdrawn their due allegiance from the King's majesty, and their obedience from their Bishops; and how they have broken the unity of the Church, for no other reason than because we have decided that the laws of the land must be obeyed, and have held that he is to be reverenced as our Sovereign whom our Lords and Commons, and the princes and peoples of all Europe have acknowledged as our King, and unto whom the laws of the realm and the consent of all orders of men to whom belongs the right of settling such affairs, have committed the imperial sovereignty of Britain.

For this cause a few of our Clergy, and still fewer of our Bishops, have seen fit to separate from us; have enticed the people to their party; have established congregations apart from the Church; and, have at length reached such a pitch of madness as to consecrate Episcopal successors to certain of the first promoters of the schism who have since died. These are the men who have presumed to write to you. These are they who have endeavored to withdraw you from the communion of our Church. And one of them, as I have heard, assuming my place and authority, has not, truly, dared to call himself Archbishop of Canter-

sobrii pergatis, paternitatem tuam oro atque obtestor. Nos interim Ecclesiæ Anglicanæ, veri episcopi ac clerus, uti in omnibus majoris momenti articulis eandem vobiscum fidem profitemur, ita eodem spiritu ac effectu vobiscum, (quoniam aliter tam longe a vobis dissiti non possumus,) communicare non desistemus: omniaque vobis felicia atque pacata precari. Ego verò, uti tuæ Beatitudini speciatim me addictissimum profiteor, ita ut in orationibus atque sacrificiis tuis ad sacra Dei altaria me reminiscaris, impensissimè rogo. Teque semper in Domino benè valere jubeo. Dat. ex ædibus meis archiepiscopalibus. Septembr. A°. R. M.DCC.XXV."

bury, but has styled himself by the new title of πρῶτος ἐπίσκοπος. Of these men I pray and beseech your Fatherhood to beware. We, the true Bishops and Clergy, for the time being, of the Church of England, as we do in every fundamental article profess the same faith with you, shall not cease, at least in spirit and affection (however our distance from you may prevent us otherwise), to hold communion with you, and to pray that all things peaceable and joyful may be yours. And I, as I do profess myself most specially bounden to your Holiness, so do I most earnestly pray that you will remember me in your prayers and sacrifices at the Holy Altar of God. And so I bid you farewell in the Lord.

Given in my archiepiscopal palace in the month of September, and in the year of our Redemption M.DCC.XXV.—*Editor.*

No. III.

THE RUSSIAN PRIMER.

It is the desire of the Russo-Greek Committee, as intimated in their first paper, to make accessible to American Churchmen as much of interest respecting the doctrine, worship, and practical life of the Oriental Orthodox Communion, as the means contributed for this purpose will enable them to do. The following paper is mainly a reprint of Blackmore's translation of the Russian Primer. This has been in use for *centuries*, it is said, substantially in its existing form. Next following this, in the order of instruction in that Church, is the Shorter Catechism, and then the Longer Catechism. The two Catechisms, in their present form, are the work of the very venerable and saintly Philaret, the present Metropolitan of Moscow. Not that they claim to be altogether original with him, but are rather a revision, amplification, and re-arrangement of several pre-existing and generally approved Catechisms. Instead of the Primer, the Longer Catechism would have been given in this paper, as it contains a fuller exposition of Russian Doctrine, but for the fact that it exceeds one hundred printed octavo pages. The Shorter Catechism contains scarcely any fuller exposition of doctrine than does the Primer, while the Primer is much the older of the two, and moreover, is the first book put into the hand of every Russian child. It has been thought best, therefore, to give the Primer in its entireness, quoting all of the Longer Catechism on those points of doctrine treated of in the Primer, respecting which the Russian Church (whether seemingly or really) differs from ours; adding to these copious extracts, several others from equally authentic sources.

Some of the *notes* to the extracts from the Longer Catechism are from the highest authorities, and are well worthy of the reader's attention; especially the note on the word Transubstantiation, on page 585.

The Committee hope to be able to publish not only other Catechisms, and doctrinal formularies of the Eastern Church, but also some of its Liturgies, and Occasional Offices; likewise Sermons, and extracts from modern writers, illustrating the peculiarities of the East, and giving *their* views of the differences between them and ourselves. But this depends altogether upon the contributions of Churchmen to meet the expense; all which should be sent to the Rev. J. Freeman Young, 33 West 24th Street, New York, by whom they will be duly acknowledged.

THE

RUSSIAN PRIMER.

DAILY PRAYERS.

In the name of the Father, the Son, and the Holy Ghost. Amen.

Glory be to Thee, O our God, glory be to Thee.

O Heavenly King, the Comforter, the Spirit of truth, Who art every where and fillest all things, the treasure of blessings and giver of life, come to us and make Thine abode in us, cleanse us from all impurity, and save our souls of Thy goodness.

O Holy God, O Holy God Almighty, O Holy God Immortal, have mercy upon us.

O Most Holy Trinity, have mercy upon us : O God, cleanse us from our sins : Forgive us our offences, O Lord : Visit us, O God, and help our infirmities, for Thy Name's sake.

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day bread for our subsistence. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil.

To the Mother of God.

Hail Mary, Virgin Mother of God, full of grace, the Lord is with thee : blessed art thou among women, and blessed is the fruit of thy womb, for thou hast borne the Saviour of our souls.*

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* See note, page 591, on the Invocation of Saints.

On rising from Sleep.

O Lord, I thank Thee with my whole heart that Thou hast raised me up from sleep safe and sound, that Thou hast scattered the darkness of night, and gladdened mine eyes with the light of this day. And now, O Lord, I believe in Thee with my whole heart; scatter, I pray Thee, the darkness of my ignorance, and of my passions, and lighten my mind and my will with Thy almighty grace. Grant me to do cheerfully and zealously every work which Thou hast appointed for me, and reverently to search out the wonders hidden in Thy holy Law, ever calling with boldness upon Thy holy Name.

On going to Rest.

Almighty God, Who hast vouchsafed of Thy providence to bring me to this present hour of night; I give Thee hearty thanks for all the blessings that I have this day received at Thy hand, praying Thee to accept my contrition for all that I have done amiss. And now that I am going to my rest, keep me, I beseech Thee, under the shadow of Thy wings, and make me withal to remember that everlasting rest which Thou hast prepared for them that love Thee; among whom place me also, O Lord.

Before Dinner.

The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season: Thou openest Thy hand, and fillest all things living with good.

After Dinner.

I thank Thee, O Christ my God, that Thou hast fed me with Thy earthly good things: let it not be with these only, I beseech Thee, but bring me also to Thy heavenly kingdom.

The Creed, or Symbol of Faith.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, Light of light, Very God of very

God, begotten, not made, of one substance with the Father; by Whom all things were made, Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate, And suffered, And was buried, And rose again the third day according to the Scriptures, And ascended into Heaven, And sitteth at the right hand of the Father, And shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end: And I believe in the Holy Ghost, the Lord the Giver of Life, Who proceedeth from the Father,* Who with

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* It will be observed that the Creed is used by the Oriental Church in its Œcumenical form, without the clause *filioque*—"and the Son"—which first began to be interpolated, and sung in the Creed in some provinces of France and Spain, in the 7th and 8th centuries; though not till the 9th Century was it inserted into the Creed at Rome, by Pope Nicholas I. This unauthorized meddling of the arrogant Pontiff with the common heritage of universal Christendom, and the uncompromising resistance of the Oriental Church to this unpardonable innovation, were the principal cause of the great schism from thenceforward between the East and the West.

The Oriental view of this matter is presented so very clearly and concisely, in the Reply of the Patriarch and Synod of Constantinople to the English Non-jurors, (dated Constantinople, April 12th, 1718,) that it may with propriety be given in this place. In their proposals to the Greeks, the Non-jurors stated that they assented to the Oriental Faith in the matter of the Procession of the Holy Ghost, and that, when they uttered the clause in the Creed respecting the Procession of the Holy Ghost from the Son, they meant no more than "*from the* FATHER *by the* SON." To this the Greeks made response as follows:—

"To this we answer, that we receive no other Rule or Creed than that which was settled, and most piously set forth, by the first and second holy General Councils; in which it was decreed, that the Holy Ghost proceeds from the Father: for it says, 'We believe in the Holy Ghost, the Lord the Giver of Life, Who proceedeth from the Father.'

"Therefore we receive none who add the least syllable, (and the most perfect word would fall far short,) either by way of insertion, commentary, or explication to this Holy Creed, or who take any thing from it. For, the holy Fathers at that time anathematize all such as shall either take from or add to it any word or syllable. Upon this account, we cannot lawfully allow of the addition of the preposition διά, or ἐκ, nor say either from or by the Son. But we would have those who desire to communicate and agree with us, to keep it pure and without alteration, and to speak and read agreeably to the original determination of those Holy Synods. We don't allow it, therefore, to be either publicly or privately read with addition; but if any one

the Father and the Son together is worshipped and glorified, Who spake by the Prophets ; I believe one Holy Catholic and Apostolic Church ; I acknowledge one Baptism for the remission of sins ; I look for the resurrection of the dead ; And the life of the world to come. Amen.

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has formerly inserted any word, let it be struck out, and let the Creed be unaltered as it was at first written, and is to this day, after so many years, read and believed by us. Now, concerning this point we thus believe, that there is a two-fold procession of the Holy Spirit: the one, natural, eternal, and before time, according to which the Holy Spirit proceeds from the Father alone; and of which it is both written in the Creed, and the Lord has said, *another Comforter will I send unto you from the Father, even the Spirit of Truth* WHICH PROCEEDETH FROM THE FATHER: (John xv. 26). The other is temporal and deputative, according to which, the Holy Spirit is externally sent forth, derived, proceeds and flows from both the Father and the Son, for the sanctification of the creature. But it is plain that, in the procession of the Holy Ghost, the preposition *'εκ* is never used for *διά*, nor vice versa, *διά* for *'εκ*, from many testimonies, but especially from that great divine, John Damascene, in the 60th chapter of the first book of his Theology, where he says *the Spirit of the Father, as proceeding from the Father, and the Spirit of the Son, not as proceeding from Him, but by Him from the Father : for the Father only is the cause.* Here *διά* is applied to the Son, and *'εκ* is declared to be unapplicable to Him, *not as from Him*, says he, *but as by Him.* The prepositions *'εκ* and *διά* are not therefore equivalent; for, if they were, what should hinder him from saying that he proceeds from the Son? For he said that he proceeded from the Father by the Son. We, therefore, of the Oriental Orthodox Church, being taught by the fathers, say that the Holy Spirit proceeds absolutely from the Father with regard to that procession which is natural, eternal and before time; and upon that account make use neither of the preposition *'εκ* nor *διά* when we speak of the Son. For we do not say that the Holy Spirit proceeds from or by the Son in that respect: for, as the Son was not begotten of the Father by the mediation of the Holy Spirit, so neither does the Holy Spirit proceed from the Father by the mediation of the Son.

"But as to His temporal and outward procession, we agree that He proceeds, comes or is sent *by* the Son, or *through the Son's mediation*, and *from the Son in this sense of an outward procession*, for the sanctification of the creature.

"But this *πρόεσις*, or mission, we do not call procession, lest we should be as unhappy as the Papists, who, because of the limited dialect of the Latin language, which is unable to express the *πρόεσις* or emission, by one word, and the *'εκπορευσις* by another, have called them both *processionem;* which afterwards grew into an error, and made them take the eternal procession for that *πρόεσις* which was in time. There-

SHORT MORAL PRECEPTS.

My good child, remember always that God looks not only to our actions, but also to our inmost thoughts and intentions.

He gave thee life and preserves it, and whatever happiness thou hast in it, it is all from Him.

Therefore, ever thank Him for all His goodness to thee; love Him with all thy heart; obey Him in all things, and call upon Him to help thee in everything thou doest.

Honour thy Sovereign as the power ordained by God, and be subject to him in all things.

Honour thy Spiritual Pastors, thy Father and Mother, thine Elders, and all good people, and follow them in all that they direct for thy good.

Ever bear in mind, that thou hast been born into the world for this end, to do good to thyself and to all others, as far as possible, on all occasions.

Love not only thy neighbours and friends, but also thy very enemies; by so doing, thou mayest win and correct them, and make them good people.

Have no strife nor enmity with any body, and even though any injure thee, bear it patiently; for this is true greatness.

Be merciful even to the beast, which God hath given man for his service.

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fore, to avoid the equivocation of terms, we call that procession which is inward and eternal, and not that emission, or effusion, or profection, which is external and in time.

"And this is the reason of that false opinion of the Latins, that the Holy Spirit proceeds from the Father and the Son; which is contrary to the doctrine of our Lord and the holy fathers.

"Now, that the Holy Spirit does not proceed from the Son, according to that procession which is before time, take the words of the above-cited father, in the eighth chapter of the fourth book of his Theology, which are these:— *We both say the Spirit which is from the Father, and the Spirit of the Father; but we do not say the Spirit from the Son, but the Spirit of the Son. For, says the Holy Apostle, 'if any one,' says he, 'has not the Spirit of Christ;' and we acknowledge that the Spirit is made manifest and communicated to us by the Son.* Rom. VIII, 9."

"What can be clearer than these words? And thus much for this article."

Abstain not only from bad actions, but also from improper words, which hurt the ear.

Covet nothing which belongs to another; still less steal or take away; but be content with what thou hast of thine own.

If thou art poor, and canst not earn anything by work, beg; and when any one gives, receive it thankfully.

Do not desire to have everything thou seest.

Be diligent, and flee idleness. Diligence is pleasing to God, and very much for thine own interest; but idleness, on the contrary, is the source of all manner of evil, and a sin altogether hateful to God.

Never lie, but always speak the truth; for lying, or deceit of whatever kind, is the most mischievous of vices. If thou liest even once, people will not believe thee afterwards.

Do not say all thou knowest, but at fit time and occasion.

What thou knowest not, neither affirm positively, nor deny.

When any one older than thyself speaks, listen in silence.

When thou thinkest to speak, consider first of what thou art going to speak.

Be gentle and not forward, silent rather than talkative.

Be not proud; be civil to every body, kind to thine inferiors, charitable to the poor.

If ever thou offendest any one, make it up immediately.

If thou art kind to others, others will be kind to thee.

Envy none, but wish well to all.

Be obliging, and try to please all good people.

Be obedient and attentive to thy Governors, Masters and Teachers.

Be not angry with any, least of all with thine Elders.

Never make game of old or poor people.

Care not for fine clothes; but rather observe a becoming neatness and cleanliness in everything. Rich or fine clothes do not make a fool wise, but only the more ridiculous.

Do thy best to acquire a habit of observing these rules while thou art young, that thou mayest continue the same even to age. And if thou doest all this, then thou wilt be really happy, and in favour with God and men.

A BRIEF CATECHISM.

Q. Why dost thou call thyself a Christian ?

A. Because I believe in our Lord Jesus Christ, and follow His holy law.

Q. What does the Christian Faith teach ?

A. It teaches all truth and all virtue, as is to be found at length in the books of the Prophets and Apostles. The same to help my memory, has been briefly comprised in the Symbol of our Orthodox Faith, which I have by heart, and on proper occasions repeat thus, "I believe in one God," &c.

Q. Of what does this Symbol or Creed first put thee in mind ?

A. Of God ; that He made me, and all the world ; and governs and preserves me, and all the world : and therefore my conscience continually reminds me that I ought to love Him with all my heart, worship Him in sincerity, and believe that then only can I think or act well, when I think and act as His holy law commands.

Q. How thinkest or conceivest thou of God ?

A. I think, conceive, and believe, that God is One, and that beside Him there is none other ; that He is from everlasting, without either beginning or end ; that He is a Spirit, incorporeal, and immortal, just and merciful ; that He is present everywhere ; that He sees and hears and knows all things, even our inmost thoughts and intentions.

Q. Is it enough to have this knowedge and conception of God, and then do as thou pleasest ?

A. By no means ; as I have this knowledge of God, so should I also live agreeably thereto : for instance ; if I know that God is just, I should fear to do evil, lest I fall under His just judgment, and lose the blessings of His mercy and goodness ; if I know that God is merciful, I ought to repent me of all that I have done amiss, in the hope that He will not reject my repentance ; if He is omnipresent, and omniscient, I ou ht neither to do nor even think any evil, but strive to serve Him always with a pure conscience and blameless thoughts.

Q. What does the Christian Faith teach of our Lord Jesus Christ ?

A. That He, of His mercy to us sinners, came down from Heaven, took upon Him our flesh, revealed to us His will, and enlightened our darkened understanding with the true knowledge of God; and finally, in proof of His great love for us, and for the cleansing of our sins, died upon the Cross; but rose again on the third day, and ascended with His flesh into Heaven.

Q. What availeth this doctrine of the Christian Faith for thy better life?

A. It supplies the strongest possible motives to the love of God. For if God so loved me that He was pleased to suffer in human flesh all manner of sufferings, and to die for my sake, I should be the most ungrateful of all creatures if I did not strive to love Him, always, with my whole heart, and set the love of Him before all things; also in this Faith I have the greatest comfort, inasmuch as it gives me a sure hope of receiving from God everything that is good for me. If He spared not His own Son for my sake, how much more will He for His sake give me all beside?

Q. What benefit dost thou receive by Holy Baptism?*

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* To exhibit fully the teaching of the Russian Church on the Sacraments, the whole of the Longer Catechism, relating to this subject, is here given from Blackmore's translation.

"Q. Why does the Creed mention Baptism?

A. Because Faith is sealed by Baptism, and the other Mysteries or Sacraments.

Q. What is a *Mystery* or Sacrament?

A. A Mystery or Sacrament is a holy act, through which *grace*, or, in other words, the saving power of God, works *mysteriously* upon man.

Q. How many are the Sacraments?

A. Seven:† 1. Baptism; 2. Unction with Chrism; 3. Communion; 4. Penitence; 5. Orders; 6. Matrimony; 7. Unction with Oil.

Q. What virtue is there in each of these Sacraments?

A. 1. In Baptism man is mysteriously born to a spiritual life.

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† "The two chief and most eminent Mysteries in the New Testament, are Baptism and the Eucharist, or the Communion. Of the rest, the Chrism and Repentance belong to every Christian; but Ordination, Marriage, and the Sanctified Oil are not binding upon all."—*Platon's Doctrine of the Russian Church, in loco*

"We hold, likewise, that the Holy Sacraments are seven in number; but TWO ONLY *exceed in necessity.* John iii. 3. vi. 53." *Patriarch and Synod of Constantinople, in reply to the Non-Jurors, April* 12, 1718.

A. I receive remission of sins, and am added to the company of Christ's people: at the same time, I promise before

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2. In Unction with Chrism he receives a grace of spiritual growth and strength.

3. In the Communion he is spiritually fed.

4. In Penitence he is healed of spiritual diseases, that is, of sin.

5. In Orders he receives grace spiritually to regenerate, feed, and nurture others, by doctrine and Sacraments.

6. In Matrimony he receives a grace sanctifying the married life, and the natural procreation and nurture of children.

7. In Unction with Oil he has medicine even for bodily diseases, in that he is healed of spiritual.

Q. But why does not the Creed mention all these Sacraments, instead of mentioning Baptism only?

A. Because Baptism was the subject of a question, whether some people, as heretics, ought not to be re-baptized; and this required a decision, which so came to be put into the Creed.

On Baptism.

Q. What is Baptism?

A. Baptism is a Sacrament, in which a man who believes, having his body thrice plunged in water in the name of God the Father, the Son, and the Holy Ghost, dies to the carnal life of sin, and is born again of the Holy Ghost to a life spiritual and holy. *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.* John iii. 5.

Q. When and how began Baptism?

A. First, *John baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus.* Acts xix. 4. Afterwards, Jesus Christ by His own example sanctified Baptism, when He received it from John. Lastly, after His resurrection, He gave the Apostles this solemn commandment: *Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Matt. xxviii. 19.

Q. What is most essential in the administration of Baptism?

A. Trine immersion in water, in the name of the Father, and of the Son, and of the Holy Ghost.

Q. What is required of him that seeks to be baptized?

A. Repentance, and faith; for which cause also before Baptism they recite the Creed. *Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.* Acts ii. 38. *He that believeth and is baptized shall be saved.* Mark xvi. 16.

Q. But why then are children baptized?

A. For the faith of their parents and sponsors, who are also bound to teach them the faith, so soon as they are of an age to learn.

Q. How can you show from Holy Scripture that we ought to baptize infants?

God and before His Church, to live henceforth a clean and sinless life, even as I came up clean and sinless from the water.

A. In the time of the Old Testament, infants were circumcised when eight days old ; but Baptism in the New Testament takes the place of Circumcision ; consequently infants should also be baptized.

Q. Whence does it appear that *Baptism* takes the place of *Circumcision ?*

A. From the following words of the Apostle to believers : *Ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ, buried with Him in baptism.* Colos. ii. 11, 12.

Q. Why are there Sponsors in Baptism ?

A. In order that they may stand sureties before the Church for the faith of the baptized, and after Baptism may take him in charge, to confirm him in the faith. See Dion. Areop. on the Eccl. Hier. c. ii.

Q. Why before baptizing do we use *Exorcism ?*

A. To drive away the devil, who since Adam's fall has had access to men, and power over them, as his captives and slaves. The Apostle Paul says, that all men, without grace, *walk according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.* Ephes. ii. 2.

Q. Wherein lies the force of *Exorcism ?*

A. *In the name of Jesus Christ,* invoked with prayer and faith. Jesus Christ gave to believers this promise; *In My name shall they cast out devils.* Mark xvi. 17.

Q. What force has *the sign of the Cross,* used on this and other occasions ?

A. What the name of Jesus Christ is, when pronounced with faith by motion of the lips, the very same is also the sign of the Cross when made with faith by motion of the hand, or represented in any other way.

Cyril of Jerusalem writes : *Let us not be ashamed to confess the Crucified ; let us boldly make the sign of the Cross on the forehead, and on every thing ; on the bread which we eat ; on the cups from which we drink ; let us make it at our going out, and coming in ; when we lie down to sleep, and when we rise ; when we journey, and when we rest : It is a great safeguard, given to the poor without price, to the weak without labor. For this is the grace of God ; a token for the faithful and a terror for evil spirits.* Cat. Lect. xiii. 36.

Q. Whence have we the use of the sign of the Cross ?

A. From the very times of the Apostles. See Dion. Areop. on the Eccl. Hier. c. ii. and v. Also, Tertull. de Coron. cap. iii. de Resurr. cap. viii.

Q. What means the *white garment* which is put on after Baptism ?

A. The purity of the soul, and the Christian life.

Q. Why do they hang upon the baptized a *Cross ?*

A. As a visible expression and continual remembrance of Christ's command : *If any man will come after me, let him deny himself, and take up his Cross, and follow me.* Matt. xvi. 24.

Q. Why dost thou receive the Communion?

A. That thereby I may receive Christ Himself, and renewal

Q. What means the *procession* of the baptized round the font with a *light?*

A. Spiritual joy, joined with spiritual illumination.

Q. How is this to be understood, that in the Creed we are made to confess *one* Baptism?

A. In this sense, that Baptism cannot be repeated.

Q. Why cannot Baptism be repeated?

A. Baptism is spiritual birth; a man is born but once; therefore he is also baptized but once.

Q. What is to be thought of those who sin after Baptism?

A. That they are more guilty in their sins than the unbaptized, since they had from God special help to do well, and have thrown it away. *For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning.* 2 Pet. ii. 20.

Q. But is there not any way even for such as have sinned after Baptism to obtain pardon?

A. There is. Penitence.

On Unction with Chrism.

Q. What is *Unction with Chrism?*

A. Unction with Chrism is a Sacrament, in which the baptized believer, being anointed with holy Chrism on certain parts of the body, in the name of the Holy Ghost, receives the gifts of the Holy Ghost for growth and strength in spiritual life.

Q. Is this Sacrament mentioned in Holy Scripture?

A. The inward grace of this Sacrament is spoken of by the Apostle John, as follows: *But ye have an unction from the Holy One, and ye know all things. And the anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, abide therein.* 1 John ii. 20, 27.

In like manner the Apostle Paul says: *Now He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts.* 2 Cor. i. 21, 22.

Hence are taken the words pronounced at the Unction,—*The seal of the gift of the Holy Ghost.*

Q. Is the outward form of Unction with Chrism mentioned in Holy Scripture?

A. It may well be supposed that the words of St. John refer to a visible as well as to an inward Unction; but it is more certain that the Apostles, for imparting to the baptized the gifts of the Holy Ghost, used *imposition of hands.* Acts viii. 14, 16. The successors of the Apostles, however, in place of this, introduced Unction with Chrism, drawing, it may be, their precedent from the Unction used in the Old Testament. Exod. xxx. 25; 3 Kings i. 39. Dion. Areop. de Eccl. Hier. cap. iv.

of strength and grace to live a holy and Christian life: also for the comfort and edification of all other Christians my

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Q. What is to be remarked of the *holy Chrism?*

A. This, that its consecration is reserved to the heads of the Hierarchy, as successors of the Apostles, who used the laying on of their own hands to communicate the gifts of the Holy Ghost.

Q. What is specially signified by *anointing the forehead?*

A. The sanctification of the mind, or thoughts.

Q. What by anointing the *chest?*

A. The sanctification of the heart, or desires.

Q. What by anointing the *eyes*, *ears*, and *lips?*

A. The sanctification of the senses.

Q. What by anointing the *hands* and *feet?*

A. The sanctification of the works, and whole walk of the Christian.

On the Communion.

Q. What is the *Communion?*

A. The Communion is a Sacrament, in which the believer, under the forms of bread and wine, partakes of the very Body and Blood of Christ, to everlasting life.

Q. How was this Sacrament instituted?

A. Jesus Christ, immediately before His passion, consecrated it for the first time, exhibiting in it, by anticipation, a lively image of His sufferings for our salvation; and after having administered it to the Apostles, He gave them at the same time a commandment ever after to perpetuate this Sacrament.

Q. What is to be noticed in the Sacrament of the Communion, in regard to Divine Service in the Church?

A. This, that it forms the chief and most essential part of Divine Service.

Q What is the name of that Service, in which the Sacrament of the Communion is consecrated?

A. The Liturgy.

Q. What means the word *Liturgy?*

A. *Common Service:* but the name Liturgy is specially appropriated to that Divine Service, in which the Sacrament of the Communion is consecrated.

Q. What is to be noted of the *place* where the Liturgy is celebrated?

A. It must always be consecrated in a *temple*, the *table* in which, or at least, if there be no such table, the *antimense* on which the Sacrament is consecrated, must have been consecrated by a Bishop.

Q. Why is the *temple* called a *Church!*

A. Because the faithful, who compose the Church, meet in it for prayer and Sacraments.

Q. Why is the table, on which the Sacrament of the Communion is consecrated, called the throne?

A. Because on it Jesus Christ, as King, is mystically present.

Q. What general *order of parts* may be remarked in the Liturgy?

brethren, that they, seeing me approach the Altar with them, may know that I am still a member of the Church, and that I

A. This, that first the elements are prepared for the Sacrament; secondly, the faithful are prepared for the Sacrament; lastly, the Sacrament itself is consecrated.

Q. What is the name of that part of the Liturgy, in which the elements are prepared for the Sacrament?

A. *Proskomidè*, προσκομιδή.

Q. What is the meaning of the word *Proskomidè?*

A. *Offertory.*

Q. Why is this name given to the first part of the Liturgy?

A. From the custom of the primitive Christians to offer in the Church bread and wine for the celebration of the Sacrament. On the same account this bread is called *prosphora*, which means *oblation.*

Q. In what consists the *Offertory*, as a part of the Liturgy?

A. In this, that with mention made of the prophecies and types, and partly also of the events themselves, relating to the birth and suffering of Jesus Christ, a portion is taken from the prosphora for use in the Sacrament, and likewise a portion of wine mixed with water is poured off into the holy chalice, while the celebrator makes commemoration of the whole Church, honors the glorified Saints, prays for the living and the departed, especially for the ruling powers, and for those who, of their own faith and zeal, have brought prosphoræ, or oblations.

Q. Of what kind should be the *bread* for the Sacrament?

A. Such as the name itself of bread, the holiness of the Mystery, and the example of Jesus Christ and the Apostles all require; that is, leavened, pure, wheaten bread.

Q. What is signified by this, that the *bread* or loaf which is strictly to be used for the Communion is only *one?*

A. It signifies, as the Apostle explains, that *we, being many, are one bread, and one body; for we are all partakers of that one bread.* 1 Cor. x. 17.

Q. Why is the bread, when prepared for the Communion, called the *Lamb?*

A. Because it is the figure of Jesus Christ suffering, as was in the Old Testament the *Paschal Lamb.*

Q. What was the Paschal Lamb!

A. The Lamb which the Israelites, by God's command, killed and ate in memory of their deliverance from destruction in Egypt.

Q. Why is the *wine* for the Sacrament of the Communion mixed *with water?*

A. Because the whole of this celebration is ordered so as to figure forth the sufferings of Christ; and when He suffered, there flowed from His pierced side blood and water.

Q. What name has that part of the Liturgy, in which the faithful are prepared for the Sacrament?

A. The ancients called it the *Liturgy af the Catechumens;* because, besides baptized communicants, the catechumens also, who are

desire to remain ever with them in love and unity.

Q. Why oughtest thou to Confess ?

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preparing for Baptism, and the penitents, who are not admitted to Communion, may be present at it.

Q. With what does this part of the Liturgy begin ?

A. With the Blessing, or glorification of the Kingdom of the Most Holy Trinity.

Q. In what consists this part of the Liturgy ?

A. In prayers, singing, and reading from the books of the Apostles, and from the Gospel.

Q. With what does it end ?

A. With the order given to the catechumens to go out and leave the Church.

Q. What is the name for that part of the Liturgy in which the Sacrament itself is celebrated and consecrated ?

A. The *Liturgy of the faithful ;* because the faithful only, that is, the baptized, have the right to be present at this Service.

Q. What is the most essential act in this part of the Liturgy ?

A. The utterance of the words which Jesus Christ spake in instituting the Sacrament; *Take, Eat, this is My Body : Drink ye all of it, for this is My Blood, of the New Testament ;* Matt. xxvi. 26, 27, 28; and after this the invocation of the Holy Ghost, and the blessing the gifts, that is, the bread and wine, which have been offered.

Q. Why is this so essential ?

A. Because at the moment of this act, the bread and wine are changed, or transubstantiated, into the very Body of Christ, and into the very Blood of Christ.

Q. How are we to understand the word *Transubstantiation ?* †

A. In the exposition of the Faith by the Eastern Patriarchs, it is said that the word Transubstantiation is not to be taken to define the manner in which the bread and wine are changed into the Body and

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† "The Catholic Church of the East, as likewise the Russo-Greek, uses, it is true, the word Transubstantiation ; Greek *μετουσίωσις;* understanding hereby, however, not a *physical and carnal* Transubstantiatiation, but *sacramental and mystical ;* she uses the word Transubstantiation in the same sense that the most ancient of the Greek Fathers used the words *μεταλλαγὴ, μετάθεσις, μεταστοιχείωσις.*" *Answer of Platon, Arch-bishop of Moscow, to M. Dutens, on the Doctrine of the Oriental Church. —Dutens, Œuvres Mêlées,* part II, p. 171. Ed. 1797. The same is referred to as of high authority by Methodius, Arch-bishop of Tver, in his Liber Historicus de Rebus Primitivæ Ecclesiæ.

In an interview of the writer with a distinguished Metropolitan of the Russian Church, the doctrine of the Sacraments being under discussion, reference was made to the use of the word Transubstantiation ; to which the Metropolitan replied substantially as follows :—

"The use of this word was introduced into Russia through Kieff, in the 17th century, by the importation of Roman Theological Literature. Since then, some of our Theologians have adopted its use, while others very strongly disapprove of this; and to the latter class I decidedly belong. The manner of our Lord's pres-

A. In order to offer to God contrition for my sins, with purpose of amendment for the future; and so, upon this my con-

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Blood of the Lord: for this none can understand but God; but only thus much is signified, that the bread truly, really, and substantially, becomes the very true Body of the Lord, and the wine the very Blood of the Lord.* In like manner, John Damascene, treating of the Holy and Immaculate Mysteries of the Lord, writes thus: *It is truly that Body united with Godhead, which had its origin from the Holy Virgin; not as though that Body which ascended came down from Heaven, but because the bread and wine themselves are changed into the Body and Blood of God. But if thou seekest after the manner how this is, let it suffice thee to be told, that it is by the Holy Ghost; in like manner as, by the same Holy Ghost, the Lord formed flesh to Himself, and in Himself, from the Mother of God; nor know I aught more than this, that the word of God is true, powerful, and almighty, but its manner of operation unsearchable.*"—l. 4, cap. xiii. 7.

Q. What is required individually of every one who desires to approach the Sacrament of the Communion?

A. To examine his conscience before God, and to cleanse it from sin by penitence; for doing which he has helps in fasting and prayer. *Let a man examine himself, and so let him eat of that bread, and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body.* 1. Cor. xi. 28, 29.

Q. What benefit does he receive who communicates in the Body and Blood of Christ?

A. He is in the closest manner united to Jesus Christ Himself, and in Him is made partaker of everlasting life. *He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him.* John vi. 56. *Whoso eateth My Flesh and drinketh My Blood, hath eternal life.* v. 54.

Q. Ought we to communicate often in the holy Mysteries?

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ence in the Blessed Eucharist is *a mystery to be apprehended by faith*, and not a matter to be speculated and dogmatized upon, or reasoned about. All definitions, or pretended explanations, such as the use of the word Transubstantiation, are but attempts to penetrate the mystery, and in so far tend to overthrow the very nature of the Sacrament."

But is not the word Transubstantiation used in your Longer Catechism? I asked.

"It is *not*," the Metropolitan emphatically replied; "the Russian word is *Preushtchestvlénie*, answering to the Greek *μετουσίωσις*."

It is used by Blackmore repeatedly, I rejoined, in his English translation of it.

"Then the translation is incorrect," the Metropolitan replied; "we took good care that the word should *not* be in our Catechism."

Notwithstanding, I have given Blackmore's translation, *verbatim*, throughout.

*"The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper."—*Catechism of the Church of England.*

"That we * * may be partakers of His most blessed Body and Blood."

American Prayer of Consecration.

trition, to receive of God's mercy Absolution through my ghostly Father.

A. The primitive Christians communicated every Lord's Day; but now few have such purity of life as to be always prepared to approach so great a Mystery. Our Mother the Church calls on all who would live religiously, to confess before their ghostly Father, and communicate in the Body and Blood of Christ, four times yearly, or even every month, but requires all without exception to receive it at the least once in the year. See Orthod. Confess. P. i, Q. 90.

Q. What part can they have in the Divine Liturgy, who only hear it, without approaching the Holy Communion?

A. They may and should take part in the Liturgy by prayer, and faith, and especially by a continual remembrance of our Lord Jesus Christ, Who expressly has commanded us to *do this in remembrance of Him.* Luke xxii. 19.

Q. What should we remember at that time in the Liturgy, when they make the Procession with the Gospel?

A. Jesus Christ appearing to preach the Gospel. So also while the Gospel is reading, we should have the same attention and reverence, as if we saw and heard Jesus Christ Himself.

Q. What should we remember at that time in the Liturgy, when they make the Procession with the Gifts from the table of preparation to the Altar?

A. Jesus Christ going to suffer voluntarily, as a victim to the slaughter, while more than twelve legions of Angels were ready around to guard Him as their King. *The King of kings, and Lord of lords, cometh to be slaughtered.* Hymn for the Liturgy on the great Sabbath.

Q. What should we remember at the moment of the consecration of the Sacrament, and while the Clergy are communicating within the altar?

A. The mystical supper of Jesus Christ Himself with His Apostles, His suffering, death, and burial.

Q. What is set forth after this, by the drawing back of the veil, the opening of the royal doors, and the appearance of the Holy Gifts?

A. The appearance of Jesus Christ Himself after His resurrection.

Q. What is figured by the last shewing of the holy Gifts to the people, after which they are hid from view?

A. The ascension of Jesus Christ into Heaven.

Q. Will the use of the Sacrament of the holy Communion continue ever in the true Church of Christ?

A. Assuredly it will ever continue, even to Christ's coming again, agreeably to the words of the Apostle Paul: *For as oft as ye eat this bread, and drink this cup, ye do shew forth the Lord's death, till He come* 1 Cor. xi. 26.

On Penitence.

Q. What is *Penitence?*

A. Penitence is a Sacrament, in which he who confesses his sins is,

Q. What general rule oughtest thou to follow in matters of Christian discipline and order?

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on the outward declaration of pardon by the Priest, inwardly loosed from his sins by Jesus Christ Himself.*

Q. What is the origin of this Sacrament?

A. They who came to John the Baptist, who *preached the baptism of repentance for the remission of sins, confessed their sins.* Mark i. 4, 5. The Apostles were promised by Jesus Christ, power to forgive sins, when He said; *Whatsoever ye shall bind on earth, shall be bound in Heaven; and whatsoever ye shall loose on earth, shall be loosed in Heaven.* Matt. xviii. 18. And after His resurrection He actually gave them this power, saying: *Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.* John xx. 22, 23.

Q. What is required of the Penitent?

A. Contrition for his sins, with a full purpose of amendment of life, faith in Jesus Christ, and hope in His mercy.

For godly sorrow worketh repentance to salvation not to be repented of. 2. Cor. vii. 10. *But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.* Ezek. xxxiii. 19. *To Him,* that is to Jesus Christ, *give all the Prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.* Acts x. 43.

Q. Are there not besides certain preparations and aids to Penitence?

A. Such are fasting and prayer.

Q. Is there not besides these a certain special mean used by holy Church for cleansing and giving peace to the conscience of the penitent?

A. Such a mean is the *epitimia,* or penance.

Q. What is the *epitimia*?

A. The word means *punishment.* See 2. Cor. ii. 6. Under this name are prescribed to the penitent, according as may be requisite, divers particular exercises of piety, and divers abstinences or privations, serving to efface the unrighteousness of sin, and to subdue sinful habit: as, for instance, fasting beyond what is prescribed for all, or, for grievous sins, suspension from the holy Communion for a given time.

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* Confession in the Oriental Church is very different from what it is in the Church of Rome. There is no confessional box; no inquisition of the conscience; no prying into personal, social, or political secrets; it is scarcely more indeed than would be the general carrying out in practice of the exhortation at the beginning of our Communion Service. An eminent Russian Priest informed the writer that when a Communicant came to him for Confession, he generally began by asking if since his last communion he had been in the habit of yielding to any besetting sin, or had consciously committed any special and grievous sin. And that, if the person answered in the negative, he put no further inquiries. In cases where a formal examination of the penitent is made, it is usually on the basis of the Ten Commandments.

A. I ought to do in all things as is commanded, or shall be commanded, by my holy Mother, the Church ; and for this cause

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On Orders.

Q. What are *Orders?*

A. Orders are a Sacrament, in which the Holy Ghost, by the laying on of the Bishop's hands, ordains them that be rightly chosen to minister Sacraments, and to feed the flock of Christ. *Let a man so account of us, as of the ministers of Christ, and stewards of the Mysteries of God.* 1 Cor. iv. 1. *Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own Blood.* Acts xx. 28.

Q. What is it to feed the Church?

A. To instruct the people in faith, piety, and good works.

Q. How many necessary *degrees* are there of Orders?

A. Three; those of *Bishop, Priest,* and *Deacon.*

Q. What difference is there between them?

A. The Deacon serves at the Sacraments; the Priest hallows Sacraments, in dependence on the Bishop; the Bishop not only hallows the Sacraments himself, but has power also to impart to others, by the laying on of his hands, the gift and grace to hallow them. Of the Episcopal power the Apostle Paul thus writes to Titus: *For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every city;* Tit. i. 5. And to Timothy: *Lay hands suddenly on no man.* 1. Tim. v. 22.

On Matrimony.

Q. What is *Matrimony?*

A. Matrimony is a Sacrament, in which, on the free promise of the man and woman before the Priest and the Church to be true to each other, their conjugal union is blessed, to be an image of Christ's union with the Church, and grace is asked for them to live together in godly love and honesty, to the procreation and Christian bringing up of children.

Q. Whence doth it appear that Matrimony is a Sacrament?

A. From the following words of the Apostle Paul: *A man shall leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This Sacrament is great: but I speak concerning Christ and the Church.* Eph. v. 31, 32.

Q. Is it the duty of all to marry?

A. No. Virginity is better than wedlock, if any have the gift to keep it undefiled. Of this, Jesus Christ has said expressly; *All men cannot receive this saying, save they to whom it is given. He that is able to receive it, let him receive it.* Matt. xix. 11, 12.

And the Apostle says; *I say therefore to the unmarried and widows, it is good for them if they abide even as I; but if they cannot contain, let them marry;* * * * *He that is unmarried careth for*

I will daily pray unto God, that I may never fall away from her, but constantly flee all schism, strife, and dissension.

Q. What dost thou hope to gain by the perfect fulfillment of thy Christian duty?

A. I hope to gain from God's mercy all blessings, both temporal and eternal; that is to say, in this life all manner of satisfaction and honour, and in the life to come eternal happiness. For I believe that my just Lord will come to judge the quick and the dead, and that after that judgment neither the happiness of good people nor the torments of the bad shall have an end.

Q. Is Faith alone, without good works, enough for salvation?

A. By no means: for Faith without works is dead.

Q. Where hast thou rules prescribed for good works?

A. In the Law of God, which is contained in the following Ten Commandments:—

I. I am the Lord thy God, thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in Heaven above, or in the

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the things that belong unto the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, how he may please his wife—* * * * *He that giveth his virgin in marriage doeth well; but he that giveth her not in marriage doeth better.* 1 Cor. vii. 8, 9. 32, 33. 38.

On Unction with Oil.

Q. What is *Unction* with Oil?

A. Unction with Oil is a Sacrament, in which, while the body is anointed with oil, God's grace is invoked on the sick, to heal him of spiritual and bodily infirmities.

Q. Whence is the origin of this Sacrament?

A. From the Apostles, who, having received power from Jesus Christ, *anointed with oil many that were sick, and healed them.* Mark vi. 13.

The Apostles left this Sacrament to the Priests of the Church, as is evident from the following words of the Apostle James: *Is any sick among you? Let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.* James v. 14, 15.

earth beneath, or in the water under the earth : thou shalt not bow down to them, nor serve them.

III. Thou shalt not take the Name of the Lord thy God in vain.

IV. Remember the Sabbath day to keep it holy : six days shalt thou labour, and do in them all that thou hast to do ; but the seventh day is the Sabbath to the Lord thy God.

V. Honour thy Father and thy Mother, that it may be well with thee, and that thy days may be long upon the earth.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's wife, thou shalt not covet thy neighbour's house, nor his field, nor his servant, nor his maid, nor his ox, nor his ass, nor any other beast, nor anything that is his.

Q. What dost thou learn from the first Commandment ?

A. I learn to believe with my heart, and confess with my lips one only God, to love and honour Him only above all things, to trust in Him and in Him only ; and therefore to flee by all means all Atheism, Polytheism, Sorcery, Superstition, Heresy, and Schism ; likewise all pride, which trusts in its own inventions, in its own or others' strength or riches, without considering the Providence of God.

Q. How ought we to honour the Saints who have pleased God ?

A. Not as God Himself ; but as His servants, who enjoy His favour, and intercede with Him for our salvation : and withal we should imitate their lives.*

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* In the correspondence of the Non-jurors with the Greeks, the former expressed their apprehensions of the danger of going too far in ascriptions of honor to the Blessed Virgin and Saints ; to which the Patriarch and Synod of Constantinople replied as follows :—

"Here we may fairly cry out with David, '*They were in great fear, where no fear was :*' Ps. liii. 5. For, when we thus magnify and extol the holy Mother of God, and ever Virgin Mary, we do by no means give Divine Honour either to this most Glorious Creature, or any other, but acknowledge and adore one, and one only, Maker and Creator of all things, visible and invisible ; and serve, praise

Q. What does God forbid in the second commandment?
A. He forbids us to honour graven images, or any creature

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and glorify Him alone as God the Almighty. For, we know how to make a distinction in worship, and give that of Λατρεία to God only, but that of Δουλεία to the holy Apostles, Martyrs, and righteous and godly Fathers; honouring them as faithful servants and true friends of God: therein imitating the holy Psalmist David, who says: *I greatly honour thy friends, O God.* Ps. cxxxix. 17. For, whom the Lord called his friends and children, (for he says, *I no more call you servants, but friends and children and heirs.* Jno. xv. 15,) the same we honour and worship, not with Λατρεία, but with Δουλεία: and call upon them for their intercession, as persons that are living after death, and have received favour from God, and as seeing and hearing what is done here, even as the angels.* But, let not this affright you. For no one that is not wholly ignorant and without understanding, could worship or serve the creature above the Creator, unless he was an Idolater, a Polytheist, or a Madman. For we honour, also, earthly Princes, and crown them, and bow down to them with much reverence, and worship them with the bended knee, and are not upon that account called men-worshippers: nor are we looked upon as people that honour the creature above the Creator. For the worship we give them, is that of Δουλεία, as servants elect of God, and honoured of him, and therefore both being, and being called, Θεοσεβεῖς. Nor are we found fault with for this. Besides, a terrestrial Prince seeing his friends and servants honoured and worshipped by other inferiors, rejoices, and abundantly recompenses the honour to them. For, we don't pay them the same honour that is due to the King only, but such as is proper for the friends of a King."

In conversation with a learned and distinguished Russian Priest, the writer expressed to him the decided objections we should have to many of the addresses to the Virgin and Saints contained in the Oriental Office Books. To this he replied that, "to understand these properly, we should interpret them in the Oriental sense, regarding them as poetical apostrophe, and pious ejaculations, in accordance with the fervid imagination which characterizes the Orientals, rather than set prayers, in the *literal, matter of fact* way of the Occident-

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* It may be mentioned, as pertinent to this point, that in a public Service appointed in the year 1681, pursuant to an Act of Parliament, and at the command of the Crown, by the Archbishop of Canterbury, to be used in all Churches on the day of King Charles, the Martyr, occurs the following:—"We beseech Thee to give us all grace to remember and provide for our latter end, by a careful imitation of this Thy blessed Saint and Martyr, and all other Thy Saints and Martyrs that have gone before us; that we may be made worthy to receive benefit by their prayers, which they in communion with Thy Church Catholic offer up unto Thee, for that part of it here militant, and in fight with, and in danger from the flesh." *Cardwell's Conferences*, &c., p. 388.

whatever, as God: He forbids us likewise to be superstitious or hypocritical, covetous or lovers of pleasure; for the covetous man and the lover of pleasure serves mammon as his idol.

Q. How ought we to honour the holy Icons?

A. We ought to honour them, but not to make gods of them: for Icons are merely representations, which serve to remind us of the works of God and of His servants, to the intent that we, by looking upon them, may be stirred up to the imitation of holiness.*

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als." "Translated into *English*," he added, "and taken in the sense in which you use such language, I should object to many expressions no less than do you; but to understand us as using these expressions in your sense, is quite to *mis*understand us."

* The Longer Catechism on the second Commandment is as follows:—

"Q. What is a *graven image*, as spoken of in the second Commandment?

A. The Commandment itself explains that a graven image, or idol, is the likeness of some creature, in heaven, or earth, or in the waters, which men bow down to and serve, instead of God.

Q. What is forbidden then by the second Commandment?

A. We are forbidden to bow down to graven images or idols, as to supposed deities, or as to likenesses of false gods.

Q. Are we not hereby forbidden to have any sacred representations whatever?

A. By no means. This very plainly appears from hence, that the same Moses, through whom God gave the commandment against graven images, received at the same time from God an order to place in the Tabernacle, or moveable Temple of the Israelites, sacred representations of Cherubim in gold, and to place them too in that inner part of the temple to which the people turned for the worship of God.

Q. Why is this example worthy of remark for the Orthodox Christian Church?

A. Because it illustrates her use of holy Icons.

Q. What is an Icon?

A. The word is Greek, and means an *image* or representation. In the Orthodox Church this name designates sacred representations of our Lord Jesus Christ, God incarnate, His immaculate Mother, and His Saints.

Q. Is the use of holy Icons agreeable to the second Commandment?

A. It would then and then only be otherwise, if any one were to make gods of them; but it is not in the least contrary to this Commandment to honour Icons as sacred representations, and to use them for the religious remembrance of God's works and of His Saints: for when thus used Icons are books, written with the forms of persons

Q. What doth God forbid in the third Commandment?

A. He bids us not to use His Name thoughtlessly, but only in our prayers, or in lawful oaths on necessary occasions, and even then with great reverence and caution; and therefore it is highly sinful to say any thing against God, the Faith, or the Holy Church, to perjure oneself, to use God's name lightly, to ask any thing improper of Him, or to break one's own good and lawful promises.

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and things instead of letters. See Greg. Magn. Ep. l. IX. Ep. 9. ad Seren. Episc.

Q. What disposition of mind should we have, when we reverence the Icons?

A. While we look on them with our eyes, we should mentally look to God and to the Saints, who are represented on them.

Q. What general name is there for sin against the second Commandment?

A. *Idolatry.*

Q. Are there not also other sins against this Commandment?

A. Besides gross idolatry, there is yet another sort more subtle, to which belong:—

1. *Covetousness.*
2. *Belly-service* or *sensuality*, *gluttony*, and *drunkenness.*
3. *Pride*, to which belongs likewise *vanity.*

Q. Why is covetousness referred to idolatry?

A. The Apostle Paul expressly says that *covetousness is idolatry*, Col. iii. 5; because the covetous man serves riches rather than God.

Q. If the second Commandment forbids the love of gain, what contrary duties does it thereby necessarily enjoin?

A. Those of *contentedness* and *liberality.*

Q. Why is belly-service referred to idolatry?

A. Because belly-servers set sensual gratification above everything; and therefore the Apostle Paul says that *their God is their belly;* or, in other words, that the belly is their idol. Philip. iii. 19.

Q. If the second Commandment forbids belly-service, what contrary duties does it thereby enjoin?

A. Those of *temperance* and *fasting.*

Q. Why are pride and vanity referred to idolatry?

A. Because the proud man values above everything his own abilities and excellencies, and so they are his idol; the vain man wishes, further, that others also should worship the same idol. These proud and vain dispositions were exemplified even sensibly in Nebuchadnezzar, King of Babylon, who first set up for himself a golden idol, and then ordered all to worship it. Dan. iii.

Q. Is there not still another vice which is near to idolatry?

A. Such a vice is *hypocrisy;* when a man uses the outward acts of religion, such as fasting, and the strict observance of ceremonies,

Q. What doth God require in the fourth Commandment?

A. He requires us, on all Sundays and Holy Days, to leave off our business and labor, to go to Church, to hear and read attentively for our spiritual instruction, to teach our children and household at home the law of God, and carefully to avoid all vice and dissipation, especially drunkenness, which is sinful on any day, but above all on these, which are set apart to be kept holy.

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in order to obtain respect from the people, without thinking of the inward amendment of his heart. Matt. vi. 5, 7.

Q. If the second Commandment forbids pride, vanity, and hypocrisy, what contrary duties does it thereby enjoin?

A. Those of *humility* and *doing good in secret*."

A very satisfactory account of the *status* of the Greek Church in respect to the worship of pictures is given by Mr. Edward Masson in his 'Apology for the Greek Church,' which was edited, with an Introduction, by the Rev. J. S. Howson, M. A., (one of the authors of the Life and Writings of St. Paul,) in 1844. Mr. Masson, as Mr. Howson states in his introduction, had then resided some twenty years in Greece. At one time he was Attorney-General of the Greek Government; after that he became Judge in the Supreme Court of Areopagus, and more recently was a Professor in the University of Athens. Having such a mastery of the Greek language as to "plead in it for hours with great fluency and eloquence," and being, moreover, when he wrote, as he continues to this day, a *Scotch Presbyterian*, and therefore "of the straitest sect" of all bearing this name, his statement of the matter under consideration is probably more impartial and reliable than anything to be had in so brief a space. It is as follows:—

"The Greek Church expressly declares all *worship*" [λατρέια, or divine worship, the author means] "of pictures to be idolatry. On the principle that the sight of the portrait of a venerated or beloved individual awakens the respectful or affectionate remembrance of the absent or deceased original, she permits in her members a simple expression of respect for the originals at the sight of the portraits of such distinguished fellow Christians, as by their lives and deaths have glorified God. Anything beyond this she condemns. The decree of the Seventh Council, which authorized the admission of pictures into Churches, distinctly limits the signification of the word προσκύνησις, declaring it to be exactly synonymous with 'ασπασμός or φίλημα, salutation, or kiss. It is true, the word προσκύνησις is applied also to God; and hence the necessity of fixing its meaning, as taken in connection with pictures. The same word is in use at the present day in Greece, to express various degrees of respect, from the worship of God down to the ordinary salutation of a friend or neighbor." P. 31. * *

And again: "It is a remarkable fact that the decision of the Second

Q. What does God require in the fifth Commandment ?

A. He commands us to honour and obey our Parents, a name which includes our Sovereign, our Spiritual Pastors and Civil Governors, our Teachers, Benefactors and Elders ; also to love all men even as ourselves.

Nicene Council was at the time misunderstood by most of the Churches of the West; and by most historians is still entirely misrepresented. The Council of Frankfort and the British Churches condemned what they erroneously supposed to be the import of the Nicene decree; and unconsciously but explicitly sanctioned its real purport. They condemed the *worship* (λατρέια) of images, but deprecated the fury of the Iconoclasts. 'The Churches of France, Germany, England, and Spain,' says Gibbon, 'steered a middle course between the adoration and the destruction of images, which they admitted into their temples, not as objects of worship, but as lively and useful memorials of faith and history.' Now, this 'middle course' certainly comprehends all that the Nicene decree was really intended to convey." * * * * The declaration of the English (British) Bishops to the Synod of Russia (and the Eastern Patriarchs,) that they distinctly rejected the opinion of the Iconoclasts, admitted the use of pictures in Churches, and by no means denied that pictures, like all other things connected with religion, ought to receive a *certain* respect and reverence, would undoubtedly have been regarded by the Second Nicene Council as a full and satisfactory adhesion to what good Arch-bishop Usher calls the Second Nicene Council's "base decree." * * * * All misconceptions of the principle adopted in the Second Nicene Council, and held by the Greek Church, have arisen partly from the ambiguity of the terms προσκύνησις, *cultus*, *worship*, and partly from various gesticulations in religious worship, peculiar to the East, and emanating from the lively imagination of Orientals, and not unconnected with the humiliating (that is, Christianizing) political despotism to which the Eastern nations have always been subjected. Προσκύνησ, *cultus*, *worship*, all express a *certain respect*, the degree being fixed by the circumstances of the case or the context. Προσκύνησις, when used by the Greek Church in reference to Saints or their pictures, is exactly equivalent to the now antiquated meaning of the word *worship*, '*Your Worship*,' '*The Right Worshipful*,' &c. To assert that the Greek Church actually sanctions picture-worship, is in fact as absurd, as it would be to accuse the Church of England of enjoining *wife-worship*, because every Anglican, when married, does solemnly promise to '*worship*' his wife. In the Ὅρος or decree of the Second Nicene Council, the meaning of προσκύνειν is fixed by ασπάζεσθαι; and in the Epistle which the Council addressed to the Empress Irene and her son, both these words are declared to be exactly synonymous with φιλεῖν, in reference to the ordinary expression of mutual regard, 'the salutation with a holy kiss' of the ancient Christians. The same Epistle points out many passa

Q. What is the duty of Parents and Children ?

A. Parents ought to bring up their Children in the fear of God, and teach them His law ; they ought to form them from their infancy to habits of industry, economy, and good behaviour to other people, keep them from bad company, never themselves say or do before them any thing which may harm, correct them with mildness rather than severity, and root deeply in their minds this truth, that virtue alone makes people happy, while vice always leads to ruin. The duty of Children, on the other hand, is to love, honour, and obey their Parents, and in time of poverty and age to support and comfort them, and so pay the debt of gratitude which they owe them.

Q. What is the duty of Masters and Servants ?

A. Masters ought to be as fathers to their servants, and servants ought to obey their masters, and be industrious, faithful, and respectful.

Q. What is the duty of Husbands and Wives ?

A. The husband ought to love his wife, and not deal harshly with her, but correct her infirmities with a discreet condescension ; and in the management of their common household and the education of their children, he should treat her as his most faithful help-mate. The duty of women is to love and honour their husbands, to suit their manners to them, and even take any wrongs that may be put upon them with a meek

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ges of the Septuagint, in which προσκυνέω signifies to make a bow, to do reverence. Abraham bowed to the children of Heth ; Jacob and his family bowed to Esau ; David to Jonathan, &c., &c." (In the Latin the word is '*adorare*' ; as also in the passage 'And all the people *worshipped God and the King*.') The word προσκυνέω occurs in the Second Commandment, but coupled with λατρεύω, which fixes its meaning. To use προσκυνέω coupled with λατρεύω, in reference to the pictures of Saints, would be regarded by the Greek Church as revolting blasphemy. To imprint a kiss on the memorial of a beloved object, may be a harmless expression of natural feeling. The Turk, who abominates the admission of pictures into places of worship, never takes a Firman of the Sultan into his hand, without putting it to his lips, and then on his brow. Xenophon's representing Panthea as kissing the departing chariot of her gallant husband, appears natural and touching. Prostrations in worship are used by Orientals in general, by Turks, by Armenians, as well as by Greeks, whether in the presence of pictures or not."—*Apol.* p. 83.

spirit. The duty of both is to keep their fidelity to each other's bed blameless.

Q. What is the general duty of every man to all others ?

A. It is the duty of every man to behave to all others with civility, respect, and condescension, to feed the hungry, to clothe the naked, to visit the sick, to convert the sinner from his sin, to teach the ignorant the law, to give good counsel, and to pray to the all-merciful God for the salvation of all.

Q. What does God forbid in the sixth Commandment ?

A. He forbids me to do any man any kind of hurt, either myself or through others, by deed or thought; willing me rather to do what I can to keep every man from hurt: and therefore it is a heinous sin in God's sight either to kill a man, in whatever way it may be, or to aid in compassing his death by counsel or deed, or suffer him knowingly to incur peril of death or harm: for instance, to know of any evil design and not tell, to conceal robbers, to see a fight and not interfere, or a fire and not try to put it out, or to refuse assistance to the poor or sick. The same Commandment also absolutely forbids men to commit suicide, and teaches them to take care of their health as the precious gift of God.

Q. What does God forbid in the seventh Commandment ?

A. He forbids fornication, adultery, and all manner of carnal sin and uncleanness, to which man is prompted by lust; likewise all that leads to such sins; as drunkenness, idleness, filthy talking, dancings, games, immodest songs and books; and so it commands men and women to live in chastity and purity.*

Q. What does God forbid in the eighth Commandment ?

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* In a work on the "Religion of the Muscovites," published in 1710, by a Prebendary of Lincoln, England, among many particulars which he enumerates as being characteristic of the Russian Church, is that of "believing fornication to be no sin." How accurate this statement is, appears from the above answer; while in the Longer Catechism nearly two pages are devoted to a most thorough elucidation of the Seventh Commandment. This is mentioned as but one of the almost numberless misrepresentations constantly to be met with, in books and reviews, respecting both the Church and people of Russia.

A. He forbids me either openly or secretly to take any thing from any man, to conceal any thing found, to screen a runaway or deserter, to feed my beast from another man's manger, hay-rack, or garden, to encroach on land not my own, to overreach any man in selling, buying, or exchange, to keep back from the laborer his hire, to take usury, especially from the poor, to embezzle or secrete the money of the Sovereign, the Church, or the poor. And therefore it is my duty to flee idleness and be industrious, for by industry I may not only keep myself and my household, but may also have wherewithal to relieve the poor.

Q. What doth God forbid in the ninth Commandment ?

A. He forbids me to bear false witness, to accuse falsely, to calumniate, to throw dishonor or ridicule upon any man, to condemn, to put an ill construction on other people's words ; in a word, He commands me to abstain from all manner of lying and deceit, and this the more as such sins are of the father of lies, the devil.

Q. What does God forbid in the tenth Commandment ?

A. He forbids me not only not to do any evil, but not so much as to think of it or desire it in my heart ; for from evil thoughts it is very easy to pass to evil deeds.

Q. What needest thou to enable thee to keep these Commandments ?

A. The assistance of God's grace, which, like every good thing, is to be obtained by hearty prayer. And prayer is the lifting up of our minds and hearts to God, to seek from Him those good things which are necessary and profitable for our souls.

PAPERS

OF THE

RUSSO-GREEK COMMITTEE.

No. IV.

COMPARATIVE STATEMENT

OF

RUSSO-GREEK AND ROMAN CATHOLIC DOCTRINES.*

THE spirit of the doctrines of Christianity is contained in the following words of Jesus Christ:—"This is life eternal, to know Thee, the only true God, and Jesus Christ, whom thou hast sent." John xvii. 3.

In the composition of this saving knowledge, we find,

I. The knowledge of the source from which we are to draw true faith; as it is only out of a pure source that we can derive pure doctrine.

II. The knowledge of God in Trinity; His eternal attributes; and His relation to this world.

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* [This Article was written for private use, about the year 1815, by His Eminence Philaret, the present Metropolitan of Moscow, who was then Archimandrite, and Professor of Divinity, in the Nevskoe Spiritual Academy at S. Petersburg.

The occasion which called it forth was the too successful efforts of the Jesuits in proselyting to their Communion some of the Russian nobility in Petersburg, and elsewhere; efforts which led shortly after to the expulsion of that Order from the Russian Empire forever.

It first came to the knowledge of the writer in Pinkerton's Russia. In one of his interviews a year ago with the Metropolitan of Moscow, he asked the Metropolitan if it might be considered as embodying his present views on the subjects discussed? He replied that his views had undergone no change since this was written, except on the subject of *Tradition*, to which, in his maturer years, he had come to attach greater importance. His later views, he added, are contained in the Longer Catechism of the Russian Church. He was then asked if he would permit us to reprint the Article in America, stating at the same time that it was done with his sanction? He replied that it would be honoring it more than it deserved, and that he thought quite too much importance was attached to it. Upon being assured, however, that it would be exceedingly valuable for the use of our Committee, he assented most cordially, adding that he would like the Article on Tradition (the VIIIth) to be made to conform to the teaching of the Longer Catechism on this subject. This the writer has attempted carefully and scrupulously to do.]—*Editor of Russo-Greek Committee.*

III. The doctrine of the corrupt state of human nature, without which it is impossible to feel our need of Jesus Christ as a Redeemer.

IV. The doctrine of Jesus Christ as the Mediator betwixt God and man.

V. The doctrine of the grace of the Holy Spirit and His influences, through which the redemption completed by Jesus Christ for all is imparted to every one who believes.

VI. The doctrine of the Sacraments, by which grace is communicated and sealed.

VII. The doctrine respecting the Church, as a society which should preserve the principles of faith and practice in reference to Christ.

VIII. The doctrine of a future state, in which the promises given us in Jesus Christ shall be fulfilled.

In these principal points, we must examine the doctrines of faith as held by different Churches: and the differences found regarding them ought to be deemed the more important, when any one, by contrary doctrines, attempts to darken the true and saving knowledge of God in Jesus Christ.

Opinions respecting ceremonies may, on this occasion, be set aside; because, in Christianity, there are various opinions which may be received or rejected without either supporting or destroying the common Faith: such, for instance, is the opinion respecting the existence of angels before the present world; supported by Chrysostom, and rejected by Theodoret. There are also ceremonies which may be different, not only in different Churches, but even in the same Church; such as that of the Greco-Russian Church preferring immersion in Baptism, in accordance with the most ancient practice; but also tolerating sprinkling, as a ceremony which by no means destroys the power of this Sacrament. And therefore, in order to show the difference between the Eastern and Western Churches in the doctrines of Faith, it will be necessary,

1. To present the principal points in which they do not agree, according to the foregoing order.

2. To show, to a certain extent, the grounds on which these positions rest; and,

3. To make such observations on the differences of opinion as may seem requisite.

SOURCE OF THE DOCTRINES OF FAITH.

DOCTRINE OF THE EASTERN CHURCH.	DOCTRINE OF THE ROMAN CHURCH.
I.	I.
The only pure and all-sufficient source of the doctrines of Faith is the revealed Word of God, contained in the Holy Scriptures. "All Scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.	Holy Scripture is not an adequate source of saving doctrine; for in Christianity there is much necessary to be known which is not in the Scriptures; as for instance, that the Feast of Easter should be kept on Sunday, etc.

REMARK.—This doctrine respecting the insufficiency of the Holy Scriptures is evidently intended to give greater importance to human traditions. But as there is no article of faith which is not revealed in "the Holy Scriptures, which are able to make us wise unto salvation," (2 Tim. iii. 15,) therefore its silence respecting any tradition proves that it is no article of faith.

II.	II.
The Holy Scriptures are contained in the 39 Canonical Books of the Old, and 27 of the New Testament, which serve as a rule of faith; but the Third and Fourth * Books of Esdras, the Books of Tobit, Judith, the Wisdom of Solomon, the Wisdom of Jesus the son of Sirach, Baruch, and the three Books of Maccabees, together with certain other additions to several of the Books of the Old Testament, though respected by the Church for their antiquity and the sound doctrine found in them, are only esteemed by her to be Apocryphal; that is, Books, the divine origin of which is hid from our faith, or is subject to doubt: because the	The Books of Tobit, Judith, Wisdom of Solomon, Wisdom of Jesus the son of Sirach, Baruch, and the two Books of Maccabees, like the other Books contained in the Bible, are Canonical; because the Church acknowledges them to be such.

* In the Slavonian Bible, the Books of Ezra and Nehemiah are called the I. and II. Books of Esdras.

Old-Testament Church, and Christian Churches, never acknowledged them to be Canonical.

Remark.—And even the ancient Romish Church, according to the testimony of Jerome, made a distinction betwixt the Canonical and the Uncanonical Books: therefore the undoubted testimony now-a-days, respecting their divinity, is a partial and novel opinion.

III.

Everything necessary to salvation is stated in the Holy Scriptures with such clearness, that every one, reading them with a sincere desire to be enlightened, can understand them. "Thy word is a lamp unto my feet, and a light unto my path." Ps. cxix. 105. "But if our Gospel be hid, it is hid to them that are lost." 2 Cor. iv. 3.

III.

Holy Scripture is so unintelligible, that it is impossible to understand it without an interpreter; for many passages of it admit of various interpretations, etc.

Remark.—An enlightened interpreter of Holy Scripture is doubtless very desirable for Christians less instructed; but the idea that, in order to draw from it the Articles of Faith, a certain kind of despotic interpreter is necessary, lowers the dignity of the word of God, and subjects faith to the will of man.

IV.

The most authentic texts of the Holy Scriptures are contained principally* in the Hebrew and Greek Originals; for all translations receive their credibility from the originals.

IV.

Sacred Scripture, in its original tongues, is adulterated; and the Latin translation of it, known by the name of the Vulgate, is the most authentic; because from ancient times it has been received by the Romish Church, and established by the Council of Trent.

Remark.—The text of the Vulgate was acknowledged by the Council of Trent as the most authentic; for this, among other reasons, that the Clergy might not have need to learn the Hebrew and Greek languages. *Sarp. Hist. Conc. Trid.* l. 11. But this decision of the Council ought not to be received, because it hinders the needful and useful *searching of the Scriptures.* John v. 39.

* The Metropolitan seems here to refer to those parts of the Books of Ezra and Daniel which are in Chaldee.

V.

Every one has not only a right but it is his bounden duty to read the Holy Scriptures in a language which he understands, and edify himself thereby.* "Blessed is the man who meditates in the law of the Lord day and night." Ps. i. 2. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another." Col. iii. 16. And the most of the Apostolic Epistles were written to the people, and not to the Clerical order alone.

V.

The Laity ought not to read the Holy Scriptures in their native tongues; because in reading them, they may fall into error.

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* [As an assurance to the reader that what the venerable Metropolitan says of the 'bounden duty' of every Christian to search the Scriptures, and, moreover, that the loyal tone of this whole Paper to the absolute supremacy of Holy Scripture in all matters of faith and practice, is not merely an amiable theory in the Russian Church, but a *living reality*, it is proper to state that within the last few years, at the suggestion of the Holy Synod, the Emperor ordered a thorough revision of the translation of the Bible, to conform it to the present vernacular of the common people. The New Testament was completed two or three years since, and up to this time, their great Synodal presses of Kieff, Moscow, and Petersburg, have been unable to keep up with the demands of the millions of that vast Empire for the 'pure Word of God,' as it may be truly called, the several editions being issued *without note or comment of any kind.*

Admitting (if any will have it so) that the worst exaggerations of the alleged errors of the Russian Church are really as stated, has she not within herself *the specific antidote to them all* in her open Bible, and her perfect deference to its supreme authority? Receiving the same Canon of Scripture exactly with ourselves, and avowing as her Rule of Faith, Holy Scripture, interpreted by Primitive, Catholic Tradition—the rule upon which was conducted the Anglican Reformation, and which is consecrated to us forever in the blood of our noble martyrs—can we fear, or hesitate for a moment to meet, and talk over our few points of difference with, such a Church, and the only such an one on earth, except our own? Surely not. And meeting thus on common ground, should we not be as ready, mutually, to *make* as to *ask* concessions in all cases where innovations or errors can be clearly proven upon either by the authority which we alike acknowledge, and to which we equally defer, as final, in all matters of faith and practice?—The perfect and entire agreement of the Anglican with the Oriental Communion as to the Canon of Scripture and Rule of Faith, is the *sure foundation* upon which the movement for mutual intercourse and intercommunion rests, and upon which, with God's blessing, it will 'go on and prosper.'

Since writing the above, some remarks of Dr. Pinkerton on this very subject have incidentally met my eye. I add them, premising that Dr. Pinkerton was an English Independent, who for many years resided and travelled in Russia, as agent of the British and Foreign Bible Society. He perfectly understood the Russian language, and was honored with the friendship of Philaret, from whom he received the article constituting this Paper, with permission to publish it. This he did in his work on Russia, from which it is now reprinted *verbatim*, excepting the VIIIth Article before spoken of. His remarks are as follows:—

REMARK.—This principle of the Romish Church, under the pretence of precaution against error, shuts up the most hopeful way to soundness in the faith. However, in the present day, many of the Romanists do not strictly attend to this rule.

VI.

Holy Scripture, being the word of God Himself, is the only supreme judge of controversies, and the decider of misunderstandings in matters of faith. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. iv. 12.

VI.

The Pope of Rome is the supreme and infallible judge of controversies, and decider of misunderstandings in matters of faith: because he inherits all the privileges of the High Priest of the Old Testament, and of the Apostle Peter, for whom Jesus Christ himself prays, *that his faith might not fail.* Luke xxii. 32.

REMARK.—As an infallible judge in matters of faith would render the Holy Scriptures unnecessary, so this infallibility, even if granted to any one, would be rendered unnecessary by the Holy Scriptures. However, even in the Romish Church itself this infallibility is a matter of dispute.

VII.

The decisions of Councils are to be tried by the Holy Scriptures: so that no Council whatever can set up an article of faith which cannot be proved from the Holy Scriptures. This rule was always held by the ancient Church.

VII.

Councils have an equal degree of exemption from error with the Holy Scriptures; for in them Jesus Christ is present. "Where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii. 20.

REMARK.—Jesus Christ only, as the searcher of hearts, knows which assembly is truly met in His name; for *we* can only judge of them by the revealed word of God. Without this precaution, we might be subjected to the decisions of such Councils as, under

"I shall never forget the impression made on my mind on entering Russia in 1805. Without any further knowledge of the service, people, and principles of the Greek Church, the traveller must at once come to the conclusion that the Eastern Church is, in all respects, as corrupt in doctrine, and as superstitious in practice, as the Church of Rome. On obtaining better information, however, he finds this a hasty conclusion, and not borne out by facts; for the Church that permits every one of its members to read the Holy Scriptures in a language which he understands, and acknowledges this Word as the highest tribunal in matters of faith on earth, is possessed of the best reformer of all superstition."—*Pinkerton's Russia*, p. 56.] *Editor.*

the name of Christianity, might impose upon us will-worship and absolute rule.

VIII.	VIII.
The traditions of the Church are to be tried by the Holy Scriptures; and those traditions are to be followed which agree with Holy Scripture,* as we are taught by Saint Paul. 2 Thess. ii. 15. Yet no doctrine is to be taught as necessary to salvation which is not contained in Holy Scripture. Prov. xxx. 5, 6; Gal. i. 8, 9.	Unwritten traditions ought to be received with the same reverence as the written word of God, and may contain articles of faith necessary to salvation. "Hold the traditions which ye have been taught, whether by word or our Epistle." 2 Thess. ii. 15.

Remark.—The most ancient and original instrument for spreading Divine Revelation is Holy Tradition. From Adam to Moses there were no sacred books. Our Lord Jesus Christ Himself delivered His divine doctrine and ordinances to His disciples by word and example, but not by writing. The same method was followed by the Apostles also at first, when they spread abroad the faith, and established the Church of Christ. Holy Scripture was given, that Divine Revelation might be preserved more exactly and unchangeably. Holy Scripture and Holy Tradition, though not co-equal, are co-ordinate and concurrent sources of authority; by Holy Scripture Holy Tradition is to be tested, while Holy Tradition bears witness to the Inspiration, Genuineness, and Canon of Holy Scripture. Tradition is further necessary as a guide to the right understanding of Holy Scripture, for the right administration of the Sacraments, and the preservation of the Sacred Rites and Ceremonies in the purity of their original institution. The necessity of Tradition is further evident from this, that books can be available only to a small part of mankind, while tradition is available to all.

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* ["But neither the writings of the holy Fathers nor the traditions of the Church are to be confounded or equalled with the Word of God, and His Commandments: for the Word of God is one thing; but the writings of the holy Fathers and traditions ecclesiastical, are another." * * * * *

"Traditions Ecclesiastical are Canons and Constitutions, by which is defined, how the Ecclesiastical community is to be governed; what Festivals are to be kept to the glory of God; when, and with what observance." * * * *

"Briefly: the whole body of Orders, Services, and Sacraments of the Church, *the principle of which we have in the word of God*, is called, and is indeed, the Ecclesiastical Tradition." *From* "The Duty of Parish Priests," pps. 164, 165, Eng. Ed., *a Text-Book in all Russian Theological Seminaries*].—*Editor.*

IX.

The Holy Spirit proceedeth from the Father. "But when the Comforter is come, whom I will send unto you from the Father, even the spirit of Truth, which proceedeth from the Father, He shall testify of me." John xv. 26.

IX.

The Holy Spirit proceedeth from the Father and the Son. "All things that the Father hath are mine: therefore said I, that He shall take of mine, and shall show it unto you." John xvi. 15.

Remark.—The words of Jesus Christ, "All things that the Father hath are mine," are of the same import with the following: "All mine are thine, and thine are mine." John xvii. 10. Most evidently they refer to the general attributes and operations of the Godhead; but not to the special attributes of each Person of the Holy Trinity. The words, "He shall take of mine," when compared with the following, "And shall show it unto you," signify that the Holy Spirit would instruct believers in the same truths that had been revealed to them in Jesus Christ; therefore, these words do not prove the procession of the Holy Ghost. The words, "I will send also," do not belong to the eternal procession of the Holy Ghost; because "to send" cannot signify "to give beginning of being." But in contrast with this, the inserted words, "which proceedeth from the Father," so clearly point out the eternal beginning of the Person of the Holy Ghost, that no doubt is left upon it. And by the Second General Council, held in Constantinople in 381, against Macedonius, these very words are used in the Symbol of Faith, in order to express the article respecting the Holy Spirit; viz., "And in the Holy Ghost, the Lord, the Giver of life, who proceedeth from the Father." And thus also we read in the Creed of the Romish Church, up to the ninth century: and when it was proposed to Pope Leo III. to insert in the Creed the new opinion respecting the procession of the Holy Ghost from the Son, he not only refused to agree to it, but he commanded the Creed to be engraven, in Greek and Latin, on two silver tables, without the additional words "and the Son;" and he put the following superscription upon them: Leo founded these, out of love to, and for the preservation of, the orthodox faith. But still, notwithstanding this precaution, that addition, without any lawful examination in a General Council, has been propagated in the Western Church. Photius, Patriarch of Constantinople, exposed the same, in a Circular Epistle to the Patriarchs and Bishops in 866; and in the year 880, the

Council of Constantinople, in which the Pope's Legates were present, in opposition to the same opinion decreed, "that nothing should be changed in the Creed." A similar decree had also before that been passed by the Third General Council at Ephesus. Nevertheless, the Popes of this time took the new dogma under their protection; and thus it became, even until now, a principal barrier or division betwixt the Western and Eastern Churches.*

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* [In addition to the above, it may not be amiss to give the following exposition of the Oriental doctrine on the Procession, from the correspondence of the Patriarch and Synod of Constantinople with the English Non-jurors, in the year 1718. It was given in our Third Paper, but is worthy of being more widely known than it can be through the very small edition of that Paper.

In their proposals to the Greeks, the Non-jurors stated that they assented to the Oriental Faith in the matter of the Procession of the Holy Ghost, and that, when they uttered the clause in the Creed respecting the Procession of the Holy Ghost from the Son, they meant no more than "*from the* FATHER *by the* SON." To this the Greeks made response as follows:—

"To this we answer, that we receive no other Rule or Creed than that which was settled, and most piously set forth, by the first and second holy General Councils; in which it was decreed, that the Holy Ghost proceeds from the Father: for it says, 'We believe in the Holy Ghost, the Lord, the Giver of Life, Who proceedeth from the Father.'

"Therefore we receive none who add the least syllable, (and the most perfect word would fall far short,) either by way of insertion, commentary, or explication, to this Holy Creed, or who take any thing from it. For, the holy Fathers at that time anathematize all such as shall either take from or add to it any word or syllable. Upon this account, we cannot lawfully allow of the addition of the preposition διά or ἐκ, nor say either *from* or *by* the Son. But we would have those who desire to communicate and agree with us, to keep it pure and without alteration, and to speak and read agreeably to the original determination of those Holy Synods. We don't allow it, therefore, to be either publicly or privately read with addition; but if any one has formerly inserted any word, let it be struck out, and let the Creed be unaltered as it was at first written, and is to this day, after so many years, read and believed by us. Now, concerning this point we thus believe, that there is a two-fold procession of the Holy Spirit: the one, natural, eternal, and before time, according to which the Holy Spirit proceeds from the Father alone; and of which it is both written in the Creed, and the Lord has said, *another Comforter will I send unto you from the Father, even the Spirit of Truth* WHICH PROCEEDETH FROM THE FATHER. John xv. 26. The other is temporal and deputative, according to which, the Holy Spirit is externally sent forth, derived, proceeds and flows from both the Father and the Son, for the sanctification of the creature. But it is plain that, in the procession of the Holy Ghost, the preposition ἐκ is never used for διά, nor vice versa, διά for ἐκ, from many testimonies, but especially from that great divine, John Damascene, in the 60th chapter of the first book of his Theology, where he says *the Spirit of the Father, as proceeding from the Father, and the Spirit of the Son, not as proceeding from Him, but by Him from the Father: for the Father only is the cause.* Here διά is applied to the Son, and ἐκ is declared to be inapplicable to Him, *not as from Him*, says he, *but as by Him.* The prepositions ἐκ and διά are not therefore equivalent; for, if they were, what should hinder him from saying that he proceeds from the Son? For he said that he proceeded from the Father by the Son. We, therefore, of the Oriental Orthodox Church,

ON THE CORRUPTION OF HUMAN NATURE.

X.	X.
Man, in his natural corrupt state, has liberty in the choice of natural, civil, and moral good; but for spiritual and saving operations, he has no free-will and power. "The imagination of man's heart is evil from his youth." Gen. viii. 21. "Whosoever committeth sin, is the servant of sin." John viii. 24.	Man, after the fall, still retains so much natural power, that he can perform saving works, co-operate with grace, and in a certain sense merit it. For when God giveth to us His Commandments, this naturrally supposes that we are able to fulfil them.

REMARK.—The Law is proclaimed to man in order that he might know through it his own weakness, and unconditionally give himself up to grace. "The Law was our schoolmaster, to bring us to Christ." Gal. iii. 24.

XI.	XI.
Evil desires, or the first efforts of the will to sin, is a sin meriting	Evil desire is not sin: it only begets sin. Jas. i. 15.

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being taught by the Fathers, say that the Holy Spirit proceeds absolutely from the Father with regard to that procession which is natural, eternal, and before time; and upon that account make use neither of the preposition ἐκ nor διά when we speak of the Son. For we do not say that the Holy Spirit proceeds from or by the Son in that respect: for, as the Son was not begotten of the Father by the mediation of the Holy Spirit, so neither does the Holy Spirit proceed from the Father by the mediation of the Son.

"But as to His temporal and outward procession, we agree that He proceeds, comes or is sent *by* the Son, or *through the Son's mediation*, and *from the Son in this sense of an outward procession*, for the sanctification of the creature.

"But this πρόεσις, or mission, we do not call procession, lest we should be as unhappy as the Papists, who, because of the limited dialect of the Latin language, which is unable to express the πρόεσις or emission, by one word, and the ἐκπορευσις by another, have called them both *processionem*; which afterwards grew into an error, and made them take the eternal procession for that πρόεσις which was in time. Therefore, to avoid the equivocation of terms, we call that procession which is inward and eternal, and not that emission, or effusion, or profection, which is external and in time.

"And this is the reason of that false opinion of the Latins, that the Holy Spirit proceeds from the Father and the Son; which is contrary to the doctrine of our Lord and the holy Fathers.

"Now, that the Holy Spirit does not proceed from the Son, according to that procession which is before time, take the words of the above-cited father, in the eighth chapter of the fourth book of his Theology, which are these:—*We both say the Spirit which is from the Father, and the Spirit of the Father; but we do not say the Spirit from the Son, but the Spirit of the Son. For, says the Holy Apostle, 'if any one,' says he, 'has not the Spirit of Christ;' and we acknowledge that the Spirit is made manifest and communicated to us by the Son.* Rom. viii. 9."

"What can be clearer than these words? And thus much for this article."]

God's wrath. In the 8th Chapter of the Epistle to the Romans, the whole of which refers to this subject, evil desires are repeatedly denominated sin; and among other things, it is proved, that it is forbid by the Law: "Thou shalt not covet."

Remark.—Evil desires beget actual sin, they being the very source of sin. An opposite opinion does not promote the purity of Christian morality.

CONCERNING A MEDIATOR.

XII.

The sufferings and death of Jesus Christ are an abundant satisfaction for the sins of the whole world. "Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing." Eph. v. 25, 26, 27.

XII.

Though Jesus Christ has satisfied the justice of God, for our sins, yet we ought to merit an interest in this satisfaction, by making satisfaction ourselves: because we ought to be conformed to His image. Rom. viii. 29.

Remark.—We ought to be conformed to the image of Christ, in love, meekness, benevolence, and patience; but we cannot imitate Him in His personal acts of redemption, such as making atonement for sins. To speak of our making satisfaction, is to lessen the value of His merits.

CONCERNING GRACE.

XIII.

Grace justifies through the power of the merits of Jesus Christ, which a man receives by living faith; good works are the fruits of faith and grace, therefore they do not constitute in man any kind of personal merit: "For all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in his blood. . . . . Therefore we conclude that a man is justified

XIII.

Grace and faith only lay the beginning of the work of justification; a man acquires perfect justification, and eternal life, by his own merits, which are his good works. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? . . . . See, then, how faith wrought with his works, and by works was faith made perfect." Jas. ii. 21, 22.

by faith, without the deeds of the Law." Rom. iii. 23, 28. "When ye shall have done all those things which are commanded you, say, We are unprofitable servants." Luke xvii. 10.

To this subject also belong the whole Epistle to the Romans and that to the Galatians.

Remark.—Justification by faith, being a mystery of grace, was perversely understood by certain fleshly-minded men, even in the days of the Apostles. They wished to remain satisfied with a cold, abstract kind of faith; and thought, that, as it redeems them from condemnation on account of their iniquities, so also it frees them from the necessity of walking according to the Law of God. It is this barren, dead, false faith which the Apostle James condemns; and, by the example of Abraham, shows that the true faith which justifieth "by works is made perfect." Otherwise, he shows justification in faith and works like the life in the root and fruit of the tree: so faith represents the root of justification. This idea is very clearly traced in his words immediately following those above quoted: "Abraham believed God, and it was accounted to him for righteousness." The present difference of opinion between the Eastern and Western Churches on this subject refers more to the abstract principle than to active Christianity; because they are both agreed as to the obligation to good works; but those who find merit in their good works stand on Pharisaical ground.

CONCERNING THE SACRAMENTS.

XIV.

All Christians ought to communicate in the Body and Blood of Jesus Christ, under the symbols of bread and wine. "The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?" 1 Cor. x. 16. "Drink ye all of it." Matt. xvi. 27.

XIV.

The Priests only ought to communicate in the Eucharist in the two symbols of bread and wine; and the people in the one symbol of bread, because the strength of the sacrament is as well to be found in the one symbol as in both; and in order the more conveniently to partake of it, the Church abridges it into one symbol.

Remark.—If one symbol in this Sacrament had been sufficient, and the other unnecessary, the Saviour would not have instituted

it in two kinds. The first inventors of the communion in one kind were the Manicheans, whom Pope Gelasius, in the end of the fifth century, condemned by an interdict. But in the beginning of the fifteenth, the Council of Florence, which the Roman Church reckons the Seventeenth General Council, interdicted the communion in both kinds.

XV.	XV.
The clerical office is consistent with the married state; that is, he who has entered honorably into the married state may be a Priest. Thus S. Paul writes to Titus: "Ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife."	Priests ought to be unmarried, "For a Bishop must be temperate." Titus i. 8.

Remark.—Though the Eastern Church has made it a rule that those who are intrusted with the higher degrees of spiritual power should be unencumbered with the duties of the married state and of a family, in order that they might completely and unreservedly devote themselves to the service of the Church, because "he that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, how he may please his wife," 1 Cor. vii. 32, 33;—nevertheless, she does not reckon celibacy absolutely necessary for all the ministers of the Church; because Christ Himself has placed the restriction as only belonging to some. "He that is able to receive it, let him receive it." Mat. xix. 11, 12. To separate the Clergy from the married state, under the penalties of law, is to exalt one Mystery at the expense of another.

CONCERNING THE CHURCH.

XVI.	XVI.
Jesus Christ is the only Head of the Church." And gave Him to be the head over all things to the church; which is His body, the fulness of Him that filleth all in all." Eph. i. 22, 23.	Jesus Christ is the invisible, and the Pope of Rome the visible, head of the church. "Thou art Peter, and upon this rock I will build my church." Mat. xvi. 18. These words refer to the Bishop of Rome, as the successor of S. Peter.

Remark.—The stone on which the Church is founded is not

Peter himself, but the confession of faith boldly made by Peter —"Thou art the Christ, the Son of the Living God." Matt. xvi. 16. Because another stable foundation of the Church "can no man lay, than that is laid, which is Jesus Christ." 1 Col. iii. 11. If we are to call the instruments which the Lord is pleased (so to speak) to make use of in His own hand for the establishment and extension of His Church, the foundation of it, then, in this sense, it is built not merely upon Peter, but "upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone," Eph. ii. 20;—and not upon the foundation of the Bishops of Rome, who cannot stand in the same rank with the Apostles and Prophets. But the claim of the Romish Bishop to be the successor of S. Peter is not so worthy of credit as the following, that the Antiochian Apostle Paul, the Jerusalem Apostle James, and even Peter himself, were all of them nothing more than "servants of Jesus Christ, and stewards of the mysteries of God." 1 Cor. iv. 1. Christ has no need of assistants, and the Church cannot have two Heads; and as in no sense whatever is it ever termed the body of the Bishop of Rome, but the body of Christ; therefore in no sense whatever can the Bishop of Rome have any right to call himself its head.

XVII.	XVII.
The spiritual power has under its charge matters relative to faith, and is subject to the genuine law of God's word, and the united Councils of the Church. For the spiritual power has in its hands the keys of the kingdom of heaven, and the right to bind or to loose on earth what ought to be bound or loosed in heaven. Mat. xvi. 19, xviii. 18. Those who use the keys of the spiritual power are subject to the decisions of the Church, which is bound to "try the spirits, whether they be of God." 1 John iv. 1.	The Pope of Rome has the supreme power in all matters, spiritual and temporal, as the vicegerent of Jesus Christ.

Remark.—At the end of the sixth century, Pope Gregory the Great wrote to the Emperor Maurice, "That he who calls himself, or suffers himself to be called, Universal Bishop, he, by his pride, becomes the forerunner of Antichrist." But, in the ninth century, Pope Nicholas the Great wrote to the Emperor Michael, "That

the civil power can neither justify nor condemn the Pope; because he has been called God by the pious Emperor Constantine; and no man can take upon himself to judge God!" These contradictions show sufficiently how one ought to judge of this supreme judge. The succeeding ages did show, that in proportion as the Romish Church gained in worldly power, she lost in spirituality.

CONCERNING A FUTURE STATE.

XVIII.

The condition of a man's soul after death is fixed by his internal state; and there is no such thing as Purgatory, in which souls have to pass through fiery torments, in order to prepare them for blessedness.* "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life." John v. 24. There is no need of any other kind of purification, when "the blood of Jesus Christ cleanseth us from all sin."

XVIII.

Betwixt heaven and hell there is Purgatory, into which those who die in pardonable sins fall, and in which they are purified by fire, in order, afterwards, to enter bliss. "The day shall declare it; because it shall be revealed by fire, and the fire shall try every man's work, of what sort it is. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire." 1 Cor. iii. 15.

Remark.—The above words of truth, addressed to the Corinthians, have not a reference to sinners, but to the preachers of the Gospel, of whom the Apostle speaks in this place. The sense they contain is the following:—The qualities of all doctrines shall at last be made manifest: time will reveal them in the fire of temptation and suffering. True and stable doctrine is distinguished from that which is unfounded and false: if any one's doc-

* [In an editorial article of the New York Tablet (a Roman Catholic weekly), upon the Russian service in Trinity Chapel, written to demonstrate the identity of Russo-Greek and Roman doctrines in the points discussed, the writer says with the most assuring sincerity and honesty, *apparently*, "What the Russo-Greek Church holds in regard to the Holy Eucharist or to Purgatory, can be found by going to proper sources, as easily as we find what the Latin Church proposes." Exactly so. In regard to Purgatory the above will probably suffice, as most people will be so credulous as to believe that the Metropolitan of Moscow understands pretty well the doctrines of his own Church. And as to transubstantiation, the publication in English, which is in contemplation, of the Liturgy of S. John Chrysostom, with the collation in parallel columns, of the Greek and Roman Rubrics of what the Latins call "the Canon of the Mass," will demonstrate to every reader whether the Oriental doctrine and worship, in the Eucharistic Service, is more in harmony with the Roman, or the Anglican, theory and practice, in this chief part of Christian worship].—*Editor.*

trine does not endure this trial, his labor will prove to have been in vain; yet he himself, if he lose not the faith, may be saved in the same trial, like a brand plucked from the burning. Here, as in the whole Word of God, there is not a word about Purgatory.

XIX.

Though the spiritual power has a right to absolve from sin, on repentance being manifested: though such absolution may and ought to be asked for the dead * as well as the living, because God can hear prayers equally for the living and the dead, being "not the God of the dead, but of the living," Matt. xxii. 32; nevertheless, no one has the power to deliver sinners from torments by the application of the works of *supererogation* of Jesus Christ and of the Saints; because the merits of Jesus Christ are not under the control of man; and works of supererogation in the Saints are impossible, as they themselves are only saved by grace.

XIX.

The dignitaries of the Church have power to redeem people from the torments of Purgatory, by means of indulgences or dispensations: which are a deliverance of sinners from merited punishment, by the application to them of the works of supererogation of Jesus Christ and His favorites.

Remark.—The doctrines of Purgatory and of Indulgences make the narrow path of salvation too broad. It is not difficult for sinners to give gold and receive heaven, and for the pastor to give heaven and get gold. But it is not so easy to get to the real kingdom of God: *it is taken by force.* Matt. xi. 12.

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* [The absolution of the dead as practised by the Oriental Church is both a petition to God for the departed, and a remission of any ecclesiastical censures which otherwise might interfere with his Christian burial. A quotation from it will sufficiently illustrate this. After reciting at length the power of the keys committed by our Lord to His Church, in the persons of His holy Apostles, the prayer continues:—"And from them upon us lineally descended, may this (through me the humble) be accomplished, and this my spiritual son, *N. N.* be absolved from all sins that a man commits against God in word or deed or thought, by all his senses, willingly or unwillingly, wittingly or unwittingly. And if he be under the curse or excommunication of a Bishop or Priest, or have brought upon himself the curse of his father or mother, or fallen under his own curse, or have broken his oath, or committed any other sin by which a man is bound, but of all of which he has with a contrite heart repented, may he be absolved from all these sins and bonds. And on account of the weakness of nature, may they be cast into oblivion," *etc. etc.*]

[This absolution, the reader will observe, is *precatory*, and *not judicial*, like the absolution of the Roman Church. And the absolution is asked of all those sins of which the person prayed for "*has with a contrite heart repented*," the whole force of the act being predicated upon this condition having been duly fulfilled.]—*Editor.*

Proposal of the Russo-Greek Committee to issue a Series of Monthly Papers, respectfully addressed to the Bishops, Clergy, and Laity of the United States.

FATHERS AND BRETHREN :—

Through the kind interest and liberality of several Churchmen of New York, in assuming the risk, the Committee are enabled to send the accompanying very interesting Paper to all the Bishops and Clergy of the United States.

They avail themselves of the opportunity which this wide distribution affords, to announce to the Church their desire to issue Monthly Papers, till the meeting of our General Convention next October.

The following Series is proposed, subject to such modifications as to the subjects of the Articles, or the order of their publication, as the acquisition of new matter, or other circumstances, may render expedient.

MAY. Translation of several Sermons by distinguished Russian Metropolitans.

JUNE. Translation of the Offices of Baptism, Confession, and Ordination.

JULY. Miscellanies, and extracts, after the manner of our First Paper.

AUGUST. Translation of the Liturgy of S. John Chrysostom.

SEPTEMBER. Intercommunion practically considered.

OCTOBER. History and characteristics of the Russian Church, with a general account of her Missionary labors to the present time.*

Instead of some of the foregoing subjects, or *in addition to them all*, should the contributions warrant it, some of the following may be given :—

A Translation of Chomiakoff's, and Alexander de Stourdza's Essays on the Doctrines of the Orthodox Church.

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* There is another work too voluminous to be published as a Paper, which the Committee are exceedingly desirous of making accessible to American Churchmen, and propose to publish by subscription. It is entitled, "On the duty of Parish Priests;" and is the Text Book on the Pastoral Office, in all Theological Seminaries and Schools, not only throughout the Russian Empire, but throughout the Oriental Church, wherever the Slavonian dialects are spoken, or read. If the maxim be true, "as with the Priest so with the people," this volume is *invaluable* for making known to us what is the *actual teaching and spirit* of the Russian Church, as it shows what all Candidates for Holy Orders are *taught to teach the people*, and how they are instructed to perform all the Duties of the Sacred Office. It will be reprinted from Blackmore's Translation, an octavo of 150 pages, and will be edited, with an Introduction and Notes, by the Rt. Rev. Horatio Potter, D. D., D. C. L., Bishop of New York.

It will be furnished at $2 a copy (half what it would cost to import it), and subscribers of any sum exceeding two dollars. will receive copies to the full amount of their subscriptions. It will be sent, as soon as issued, by post (prepaid), on receipt of the money.

Will not wealthy Laymen subscribe for copies to present to the Students of our several Theological Seminaries? Will not some Christian man or woman *in every Parish in the land*, subscribe for a copy to present to his or her Pastor? And will not every one especially who is interested in the Russo-Greek movement, lend his aid likewise by subscribing to this publication, *the importance of which cannot be overstated* for correcting the deplorable misconception now so generally prevailing, that the Russian Church is a threefold mixture of Christianity, Barbarism, and Popery! All Remittances should be sent to the Secretary of the Russo-Greek Committee.

Chomiakoff's Letters on the same subject, which are promised, and daily expected, from Russia.

Masson's Apology for the Greek Church, it being the work of a Scotch Presbyterian who resided for twenty years in Athens.

This Series, or its equivalent, it is proposed to issue monthly, as before stated, and to subscribers only, unless the contributions to the Publishing Fund should be sufficient to enable the Committee to send them, as they would be glad to do, to all the Clergy. The terms for the Series will be Five Dollars in advance. Those who have already contributed five dollars, or more, will be considered as subscribers to this Series, without further contributions, though further contributions will, of course, be acceptable. Should not the amount contributed be sufficient to defray the expense of the whole Series, it will be applied, so far as it will go, to the publication of the more important articles, for *subscribers only*.

The response of the Church to the appeal for funds which was made in the First Paper issued by the Committee, has made evident the necessity of putting this matter into the shape of a definite subscription. While the tone of the letters which covered the contributions was generally most gratifying and encouraging, the writers expressing the warmest interest in the movement, and their readiness to make further contributions, if it should be necessary, it was generally remarked that they had no idea of the amount necessary from individual contributors. No one knew how general the contributions of Churchmen would be, nor how many Papers the Committee intended to issue. Besides, it was announced, immediately after the First Paper was issued, that the Secretary and Editor of the Committee had sailed for Europe, and it was supposed by many that no more Papers would be published till his return. All these circumstances combined left the Publishing Fund in arrears, to the amount of nearly one hundred dollars, till the issue of the Third Paper recalled the attention of the Church to this subject, which has resulted in contributions to a sufficient amount to meet the deficiency previously existing, and leave a balance on hand, as the following statement will show :—

CONTRIBUTIONS.

Rev. Milo Mahan, D. D.,	$5 00	Rt. Rev. H. J. Whitehouse, D. D.,	$25 00
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EXPENDITURES.

Cost of First Paper (3,250 copies) including $52.41 for postage-stamps and mailing,	$210 96	
Cost of printing 500 copies of Third Paper,	30 25	$241 21
Balance on hand,		$114 11

From the foregoing statement it is manifest to every one to whose notice it may come, what is requisite on the part of the Church to enable the Committee to discharge the duty entrusted to them, as they are ready and most anxious to do. What is necessary on the part of the *Laity*, it should rather be said, for poor, and poorly paid, as the Clergy generally are, they are abundantly willing, according to, and beyond, their means, as a glance at the foregoing list of contributions will show, all except fourteen of the whole forty-nine being from Clergymen. Are there not a score or more of Laymen who are ready to make contributions of twenty-five, fifty, or a hundred dollars each, in furtherance of this great and important work? The movement is confessedly the most momentous one which has agitated the Church since the Reformation in the sixteenth century. The American Church has the honor of standing out before the world as the leader in this great and truly Christian enterprise. Her action has struck a chord in the heart of the Mother Church of England which has thrilled her even to her extremities. The venerable Orthodox Church of the East, which, single-handed and alone, has for a thousand years most valiantly resisted the many corruptions and usurpations of Rome, to which the whole West succumbed, and under which it groaned till they were cast off at the Reformation, has wept tears of joy at the news that the great Reformed, yet Catholic and Apostolic, Communion of the West is desirous of renewing with her the long interrupted relations of sympathy and love. "This is none other than the work of Jesus Christ," the Metropolitan of Petersburg and President of the Russian Synod remarked to the writer, "and the American Church could only have been prompted to it by the ever blessed and peace-inspiring influences of the Holy Spirit of God. . . . . How could you have doubted our readiness cordially to meet you, and embrace you to our hearts, in the spirit of the Gospel of the loving and sympathizing Saviour?" "I would only suggest that we begin at once,"* said the saintly and

* Begin negotiations, the Metropolitan meant, on the subject of intercommunion. Upon the reply being made that the Committee had no power to negotiate, nor even to *correspond* with the Authorities of the Russian Church on this subject, but only to collect facts, and report to our next General Convention, the Metropolitan inquired when this would be. It was replied in October of 1865. "It is a pity to lose so much precious time," he rejoined, "and let us begin, at any rate, to cultivate each other's aquaintance. This we can do by mutual correspondence, exchange of literature, and by embracing, and even *seeking* opportunities for the exchange of Christian courtesies, and mutual tokens of brotherly love."

venerated Patriarch of the Russian Church (and Author of the accompanying Paper), at the close of a second three hours' interview, in reply to the question whether his superior wisdom and experience had anything to suggest, as to the proper manner of conducting this important movement.

Are *we* ready to begin at once? On the contrary, does not almost every one feel that we are quite too little informed, as a Church, respecting the whole matter, to venture at present anything of the kind? But how is this evil to be remedied, except by sustaining the Committee in putting within reach of all, the very information so much needed and desired? Unless we are active, and in earnest, we shall in the near future behold the Russian Church, which many are fain to consider very greatly behind ourselves in learning, piety, and general enlightenment, exhibiting, in the liberal views and catholic feelings of her Hierarchy, the fruits and results of these very things, to an extent that we will be neither prepared nor disposed to reciprocate.

Surely, the Laity of the American Church, wealthy, intelligent, and earnest-minded, as so many of them are, will not permit a movement which has begun so auspiciously, and promises ultimately, with God's good blessing, such momentous and world-wide results, to languish at its very inception for the want of only a few hundred dollars. Those who *fear* most as well as those who *hope* most from this movement, are alike interested in sustaining the labors of the Committee, inasmuch as our aim is to make accessible to all, so far as possible, and at the smallest expense to each one, approved expositions of Oriental doctrine, and the authorized formularies of instruction and worship of the whole Orthodox Church; and these, too, in their *entireness*, that all may have a correct basis for the impartial and just conclusions, which all alike desire to attain. Let the Laity, therefore, lend their efficient aid to this enterprise, and let every Clergyman who is at all interested, call the attention of his people to it, besides doing, each for himself, what he can, and then the Committee can not only send copies of all these Papers to every one of our poorly paid Clergy, (most of whom are unable to subscribe five dollars,) but will be able to do a great deal more than they have ventured, as yet, to propose, or even to contemplate.

Arrangements have been made with the Executive Committee of the Eastern Church Association, of the Church of England, for obtaining all their Publications in sufficient quantities to supply the subscribers of five dollars; to all of whom they will be mailed as soon as received.

Copies of the Papers already issued by this Committee can be had at 25 cents each, on application to Mr. Duncan, 762 Broadway, and Mr. Pott, No. 5 Cooper Union, 4th Avenue, excepting No. II, which was published only in the Church Review, from want of funds to issue it in separate form.

All contributions to the Publishing Fund, should be sent to the Rev. J. Freeman Young, 30 Laight Street, New York.

PAPERS

OF THE

RUSSO-GREEK COMMITTEE.

No. V.

A SERMON, BY MICHAEL, LATE METROPOLITAN OF ST. PETERSBURG AND NOVGOROD.* †

SINCE SALVATION IS BY FAITH, WHAT PLACE IS TO BE ASSIGNED TO GOOD WORKS?

EPHESIANS, .II 8, 9.

By Grace are ye saved, through Faith; and that not of yourselves; it is the gift of God: not of Works, lest any man should boast.

As Almighty God created the worlds, both visible and invisible, and by his powerful word, called into existence intelligent beings, both spiritual invisible angels, and visible corporeal men; for this end, moreover, that angels in heaven, and men in paradise upon earth, might glorify the name and wisdom of God, and, while they fulfilled his holy will, might observe his goodness and loving-kindness displayed in their creation, might enjoy his blessedness, and receive out of the fullness of his light, his glory and his perfections—in a word, that they might live in happiness for ever: so it was with the same design that God, full of mercy, sent his own Word, his own Son, into the world, after men fell, that he might become incarnate, be born of a pure virgin, live a life of sorrow, suffer death, and rise again from the dead, to redeem the human race; that he might deliver it from pun-

* Translated into English by the Princess Sophia Mestchersky.

† "The Bishops officiate and preach in the Cathedrals on all principal Festivals, and some of them on other days also; and when they do not, their place is taken by the Archimandrite or other subordinate ecclesiastic. Their sermons, are, in general, simple homiletical compositions, though many of those published display specimens of energetic and pathetic writing, not unworthy of those who have learned eloquence in the School of St. John Chrysostom."—*Rev. Dr. Pinkerton.*

ishment and eternal death, incurred by falling from that holy will of God, which men were commanded to obey; that he might restore man to the original state of glory and perfection which he enjoyed before his fall; in short, that he might again confer upon him spiritual and eternal life and blessedness. For this end, then, our Lord Jesus Christ came into the world; to save men from works of enmity, and bring them into his heavenly kingdom. This he hath, by his grace, accomplished: by his own death he hath vanquished the enemy and his power: he hath overcome hell, and abolished eternal death. By offering himself in sacrifice, he hath reconciled man to God, opened for him an entrance into his kingdom and glory, and rendered it again possible to have fellowship with God. All this he hath done, not on account of any merit in man—for man could merit nothing but death; but solely of the free grace of God. It was only, as the apostle Paul declares, that "God, who is rich in mercy, for the great love wherewith he hath loved us," in mercy alone sent his Son into the world, even when all "were dead in trespasses and sins; and hath quickened us together with Christ, and made us sit together in heavenly places in Christ Jesus, that in the ages to come might be shewn the exceeding riches of the Grace" of the Father. (Eph. ii. 4—7.) Salvation is solely by his merits—solely by his grace. According to the declaration of Paul, then, O Christians! we cannot be saved, otherwise than by faith, trusting in the merits of Christ alone—by fellowship in his death. Our salvation is "not of works, lest any man should boast," but solely by faith; "and that not of ourselves; it is the gift of God:" consequently, our salvation lies wholly in Jesus Christ. Faith in Christ saves us. "A man is not justified by the works of the law, but only by the faith of Jesus Christ."

But since we are saved by faith, what place do good works hold in reference to our salvation, and whence arises the necessity for them? This we shall endeavor to shew in the present discourse.

Man, the only intelligent creature of the visible world, now fallen from a state of purity into a state of corruption, having forsaken the holy will of God for his own wicked inclinations, became dead in his inner man, "dead in trespasses and sins;" and, as he was dead before Christ's coming into the world, so, even now that Christ is come, he remains dead until quickened by the Holy Spirit, and is therefore incapable of doing any thing good. All that carnal, unregenerate man attempts or performs, even if it appear good, yet, when judged according to the principle of the action, is not good. Nothing that

he does is done from faith, but from "the lust of the flesh, the lust of the eye, or the pride of life." He acts either from ambition or self-love, or to please the flesh, and not from faith; but "whatsoever is not of faith, is sin." The carnal man can do nothing but sin; consequently, it is not possible for him to merit salvation by his own works: "not of works" is human salvation, "lest any man should boast." A carnal man, that is, a dead man, not only cannot *do* what is good: he cannot even *will* it; he is entirely destitute of spiritual life; he sees not the great beauty of the kingdom of God; he hears not the pleasantness of the celestial harmony; he tastes not the sweetness of paradise; he feels not the excellence of Eden: he knows not true holiness; and hence he wishes not for such blessings. He is guided by sense, and attached only to delusive, pernicious pleasures; hence, the very desire of salvation must be excited in man by the power of God, and it can be excited by nothing else.

Our Lord Jesus Christ, being compassionate towards all in general, is compassionate towards each one in particular. As he visibly invited all to salvation, while he was himself in the world; so now he comes invisibly to each—calls him by name—knocks at his heart by his own word, and invites him to accept of salvation—reveals the bondage of sin under which our spiritual being groans, so as to excite some desire of deliverance. And, when this compassionate Samaritan perceives a desire to be saved, in the man lying half dead of the wounds which sin hath made, and gives him faith (which also is not of ourselves, but the gift of God), he enables him, by that faith, to appropriate the salvation to himself—enables him firmly to hope in the merits of Christ; which firm reliance on the merits of Christ, or faith in him, is the foundation on which our salvation rests. It is the gift of God, and is obtained from him by the hearing and hearty reception of his word: "for faith cometh by hearing, and hearing by the word of God." (Rom. x. 17.) Being obtained in such a manner every thing essential to salvation is provided; and hence the Scripture says that faith saves us.

But this must on our part be productive. Every sinful man, whoever he may be, that is brought to his right mind by the sound of the word of God; roused out of the sleep of sin; leaving off (although for a time) his errors; hearing, while in this state, of Jesus Christ as a Saviour and a healer; every such man must from the heart desire his healing, and, desiring it, must believe on him—must believe that he is, in all respects, the Saviour he needs—that in him

alone salvation is to be found—and that he shall assuredly receive all that the Saviour hath promised; and must be so persuaded of this, as no longer to doubt that all shall be fulfilled: for "faith is the substance of things hoped for, and the evidence of things not seen." Faith is the cordial trust, accompanied with a lively hope, that the promised blessings shall be received, as though we already saw and actually possessed the unseen things themselves. When God gives to a man such faith, that he can, without doubting, come to him, and repose upon him his confidence, then he must lay open to him all his wounds, all his weakness, all his sins; and seek, with weeping and supplication, and with undoubting faith, that he may be pardoned and cleansed. True living faith is accompanied with prayer, that he may obtain from him, who took upon himself the sins of the whole world, pardon of sin, and cleansing from pollution. This faith heals his wounds, and fetches inward strength from the Spirit of Christ; which moves him out of the state of sin and depravity, and brings into existence the inner man; quickens him from the state of death; and thus he is regenerated. Spiritual strength, obtained by prayer, and apprehended by faith, endues the inner man with power to live, to move, to act, and to perform good works. "In Him," through faith, "we live, and move, and have our being," (Acts xvii 28.) saith the apostle Paul; because faith receives from the Spirit strength, which it communicates to the inner man, for the production of spiritual works: namely, that we may, with all our heart, love our Creator, and do and submit to his holy will, and likewise do good to our neighbour. It is faith that gives the ability to bring forth the fruits of the Spirit—peace, joy, love, long-suffering, gentleness, continence, chastity, purity, &c. Now since faith yields good works—since they are the effects of faith—then it is clear that they do not save us, but that we are saved by faith which produces them. Although, however, our good works do not save us, by themselves, because they cannot exist before faith, but are produced by it, still they have a relation to our redemption through Christ. Besides, they are so small, that they could not atone for our great sins. Faith alone saves us; but good works must be joined with it:—but how?—and wherefore?

Faith in Christ is the foundation of our salvation—it is the beginning of life: and good works must spring from it, to manifest this life: they must serve as marks that the inner man is alive by faith. Wherefore the apostle James saith, "Shew thy faith by thy

works," (ch. ii. 18): as if he had said, "Since ye believe in Christ—since ye consider yourselves redeemed by him, and think that ye have been made alive in your inner man, by faith, then shew your faith by living through it to good works." It is the property of life to act. As a human being does not conceive himself, quicken himself, produce himself, but deriving his being from God through his parents, is born and receives his strength to move and act, and, being alive must act; so, in like manner, the spritual, the inner man, cannot save himself, cannot regenerate himself, or give himself spiritual and eternal life; but receives it from above, even from the Father of our Lord Jesus Christ, through faith (as through his mother). Having spiritual fellowship with Christ by faith; being by him regenerated and restored to life; he must, of necessity, act and perform good and spiritual works; and that, in order to shew and testify that he lives by faith, and is regenerated by it. As under the Old-Testament dispensation, the circumcision of the flesh was only a sign of the righteousness of faith in the Messiah—yet such a sign as could not be dispensed with, although the individual himself might be an unrighteous man; so now, under the New Testament, good works, although they do not justify us, must be performed, that they may serve as signs of the righteousness of faith. Faith, having justified and quickened us, must infallibly produce good works; not for justification, but to shew that faith exists in us: hence it is said, that "faith without works," that is, destitute of the appropriate signs, "is dead:" such faith cannot quicken the man.

But, further, true living faith, appropriating to itself justification through Christ, must produce good works, in testimony of our gratitude to the High and Lofty One, for the blessings he has showered upon us. As children love their parents according to the flesh, not in order that they may gain any thing from them, but rather to express their thankfulness for the love and care with which they have nourished them from their birth;—so, in the spiritual birth, we must love God, yield ourselves to his holy will, and do works of righteousness; not to merit the Christian inheritance, the kingdom of God, but rather to express our gratitude to him for the grace which has redeemed us. We must rest assured, that the kingdom of God is not the wages of an hireling, but the gift of God—a generous, gratuitous grant, flowing from the love of God, "of grace," for the sake of Christ. Our love, on the contrary, and other good works, are a debt, and not deserving of any recompence: "We have done that which

was our duty to do," (Luke xvii. 10,) saith Christ. Do not think that you have performed much, and are worthy of a reward for your service: by no means: but " when ye have done all, say, We are unprofitable and useless servants."

Behold, then, Christians, what faith is, and what our works are! See, that our salvation is in Christ alone, depending upon his merit, and obtained, on our part, only by faith, which likewise is the gift of God! See, too, that faith must, without fail, bring along with it good works, and thus prove its own existence, and be an appropriate test of our gratitude to God for our redemption! Let us believe in our Lord Jesus Christ with a true and sincere heart—believe that he is our life and our salvation—believe that we are saved by his grace alone, through faith:—then we shall do good, love Him with all our soul, make all our desires bow to his will, and, according to his commandment, love our neighbour as ourselves:—yield ourselves servants to him in all obedience, to testify to him that we are his grateful children, mindful of his great goodness manifested in our creation, but more especially in redeeming us through the Saviour, our Lord Jesus Christ. Amen!

FROM A SERMON BY AMBROSIUS, LATE METROPOLITAN OF ST. PETERSBURG AND NOVGOROD.*

MATTHEW XIX. 16.

Good Master, what good thing shall I do, that I may have eternal life?

* * * * * * *

Let us beware, I say, of seeking the way of salvation with such an attachment to the perishable goods of this world, and with such a dependence upon our own good works and merits, as we observe in this self-praising youth. It is true, Jesus Christ, in his advice to him, does not exclude good works from the number of the means of salvation; for he said to him, "If thou wilt enter into life, keep the commandments." And, indeed, this was the way to eternal life which God at first appointed for both angels and men. In their state of innocency, they all were, by their works, and they might have forever remained, well-pleasing to their Maker and Father. But as, through pride of their own powers and merits, the angels fell, so was the nature of the first man corrupted, by a desire to become as gods, knowing good and evil. From this root, weakened by falling into sin, still weaker

* Translated into English by the Rev. Robert Pinkerton, D. D.

branches sprang up in the posterity of man. For as the Scripture saith, "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt! for all flesh had corrupted his way upon the earth." As sin increased, God, of his goodness, was pleased to increase those restraints which might preserve mortals from falling into it. But, as in a disordered stomach even the most wholesome food yields bad secretions, so also the corrupt nature of man has turned even the commandments of God into his greater condemnation. "The law entered," saith the apostle Paul, "that the offence might abound; and the commandment which was ordained to life, I found to be unto death." Moreover, viewing the law as a covenant, the justice of God required the perfect fulfillment of it. "Cursed is every one," saith God, "that continueth not in all things which are written in the book of the law to do them." "Whosoever shall keep the whole law," saith the holy apostle James, "and yet offend in one point, he is guilty of all." After this, what justification can feeble man expect from the law? By it, he is accursed and condemned. What merit can we find in our works? "If we say that we have no sin," saith the apostle John, "we deceive ourselves, and the truth is not in us." What merit can we discover, even where we might most reasonably look for it, in our very righteousness? for "all our righteousnesses," saith Isaiah, "are as filthy rags." Finally, supposing that we could fulfill the whole law, even this, before God, were no more than our duty, and would contain no merit. "When," saith the Saviour, "ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." And thus, not by any good quality of ours—because, if we have any, we have received them of God; for "what hast thou, which thou didst not receive?" saith the apostle:—not by any kind of personal merits—for what we have done right before God, it was our duty to perform; and "who hath first given to him, and it shall be recompensed unto him again?" saith the same apostle:—not by any kind of good works of ours, that are all imperfect—for "who can say, I have made my heart clean, I am pure from sin?" saith Solomon:—never, I say, by any of these weak and imperfect means can we have any hope of reaching eternal life.

When the youth mentioned in the Gospel, commended himself to Jesus Christ as having kept all the commandments, the Saviour said unto him, "Yet lackest thou one thing: sell all thou hast, and distribute

unto the poor." Now, even supposing that he had done this also, still he would have lacked what was needful to salvation: for Jesus Christ, in concluding, added another commandment, which only could complete the whole: " . . . and come, follow me!" This is the only way that leads us to salvation. "I am the door," said the Saviour; "by me if any man enter in, he shall be saved. I am the way, and the truth, and the life: no man cometh unto the Father, but by me. I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Hence it is evident, that our best works cannot promote our salvation, but when they are performed in following Christ, and are perfected by his grace. Our justification is by grace, and not by our good works; for, according to the apostle Paul, we are "justified freely by his grace." "If (saith the same apostle) I should desire to glory in the requirements and deeds of the law, I might boast above others: circumcised the eighth day, according to the law; as a real Jew, and not as foreigners who are circumcised when adults; of the stock of Israel; of the most distinguished tribe of Benjamin; an Hebrew of the Hebrews; and, as touching the law, a follower of the strictest sect of the Pharisees. My zeal for the honor of the law went so far, that I became a persecutor of the Christians;— and, in short, touching the righteousness which is in the law, I was blameless. But all these privileges and merits I now confess to be nothing. The knowledge of Christ surpasses all these advantages; and I count them all but dung, that I may win Christ; for I seek justification, not by the law, but by faith in Jesus Christ. I desire to be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." See Phil. iii. 4—10.

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A SERMON BY AMBROSIUS, PRESENT ARCHBISHOP OF KAZAN.*

PREACHED IN THE CATHEDRAL CHURCH OF TULA, ON GOOD-FRIDAY, 1814.

I Corinthians I. 23.

We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God.

And thus, innocence is delivered up to death, and the work of guilty man's reconciliation with God is accomplishing! The Lamb, bearing the sins of the world, is slain upon the altar of the cross; and the Sacrifice which taketh away sin, offered up to the justice of heaven! The wrath of an angry Father pierces with arrows his only Son; and children of wrath are again reckoned among the number of the children of God! He who knew no sin is made to be sin for transgressors; and transgressors are redeemed from the curse of the law! Light everlasting is arising on the tomb, and those who sat in darkness see a great light! Jesus suffers, and dies! and he bears our sins upon himself, is bruised for our iniquities, and by his stripes we are healed!—All-gracious! All-merciful! how unsearchable are thy judgments, and thy ways and counsels past finding out! O believing soul! this dying Jesus is thy righteousness, and sanctification, and redemption. Should conscience, harrowed up by the workings of sin, threaten thee with vindictive justice, behold the sacrifice which cleanseth the contrite spirit from dead works! behold Jesus, who, having nailed the handwriting of thy sins to his cross, took it away! If the wicked world still strive to entangle thee in its nets; if the light of thy reason become dim, amidst the darkness which covers these sublunary regions; if thy soul be still subject to vanity, though not willingly; and if sin work in thy mortal body—behold a true and heavenly Teacher! His lips though sealed in the silence of death on the cross, still proclaim the will of his eternal Father to his brethren in the midst of the Church. His law is perfect; his com-

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mandments are pure, enlightening the eyes; his testimony is sure, making wise the simple; he is the true light, which enlighteneth every man that cometh into the world; and they that follow him shall not walk in darkness, but shall have the light of life. If thy desires, drawn away by sensual objects, cleave to the earth, and the ray of immortality in thee appear to be extinguished, behold the resurrection and the Life! With him, on thy death-bed, thou shalt triumph over death and corruption. Thus Jesus is made of God unto us, "the power of God, and the wisdom of God."

But not so to them that perish. He is to the Jews a stumbling-block, and to the Greeks foolishness: for the world by wisdom knew not God. It exclaimed before Pilate, against Jesus, the power of God, and the wisdom of God, "Away with him! away with him! crucify him." It pointed at him upon the cross, saying, "Thou that destroyest the Temple, and buildest it in three days, save thyself! If thou be the Son of God, come down from the cross!" It denominated him, after his death, a cunning deceiver:—"Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again." Thus did the world mock, torture, and kill the incarnate Truth upon the cross! And has it ceased to persecute him in our days? Oh no, beloved brethren! Jesus still continues to be to the Jews a stumbling-block, and to the Greeks foolishness. The world cannot endure the doctrine of Jesus; and why? Because *the Spirit of God is contrary to the spirit of the world*, and *the doctrines of Jesus are contrary to the doctrines of the world.*—Let these, then, be the subject of our present discourse.

I. The SPIRIT OF THE WORLD is the spirit of error and darkness; but THE SPIRIT OF GOD is the spirit of truth and of light: and from the first moment of man's fall, these two have been at open war with each other. From the blood of righteous Abel to the blood of Zacariah son of Barachias; and from the blood of Zacariah to the blood of the angel of the wilderness, John the Baptist; and from the blood of John, to the blood of Jesus upon the cross—what do we behold?—an uninterrupted series of martyrs to the truth, who were "afflicted and tormented. They wandered in deserts, and in mountains, and in dens and caves of the earth—of whom the world was not worthy?" What were these men admidst a corrupt and wicked generation? A spectacle to angels and to men. They hungered and thirsted, and were mocked and buffeted, and had no certain dwelling-place, and were made as the filth of the world, the off-scouring of all things; despised by all, and spoken against by all.

But did not the world change at last, when the Sun shone upon it from on high; when it was illumined by the light of the knowledge of God from Golgotha; when kings and nations fell prostrate before the cross, and confesssed Jesus as their Sovereign Lord and Ruler? Oh no, beloved brethren! the world is still the same. Rightousness and its servants, men of truth, still drink of the same cup of affliction.

Who is respected in the world? He who possesses an elegant chariot, who dwells in gilded apartments, whose table is loaded with choice meats, who is clothed in purple and scarlet, within whose dwelling the mirthful voice of guests resounds from the fall of eve to the rising of the sun. It is all one to the world what idol it worships: he may be a robber, a disturber of the public peace, a severe master, an unjust judge, a governor who betrays the public good: this matters not. He is surrounded with the gifts of fortune; he is rich; he makes merry on every holiday; he is sought after by every one, and they all encompass and worship him. But the friend of virtue, the friend of Jesus, whose glory consists in doing the will of him who sent him into this world of trials—the Father of Light and Truth—oh, the world has no desire to look into *his* humble dwelling! *He* is unskilled to live in the world; for he lives upon that alone which justly belongs to him. *He* lives not in luxury; for he does not steal. *He* does not make merry; for he will not live at the expense of his neighbour. *He* does not grow rich; for he has no desire, by oppression and avarice, to ruin his brother. *He* does not foolishly spend his substance; because he accepteth not the wages of iniquity against the innocent. Here now is a man altogether opposed to the taste of the world! If the world, out of mercy, does not persecute him, at least it will not account him worthy of its attention. Who is great in its estimation? The world measures greatness by another measure than that which faith adopts. The greatness of the world is not the greatness of virtue, but the high-sounding deeds of men of high birth, the greatness of ranks and titles. What causeth the loud-sounding trumpet of fame to be blown before them? Battles won, in which rivers of blood have flowed, and many thousands have been sacrificed to the ambition of one man; cities desolated and reduced to ashes, which formerly exalted their proud heads to heaven; fields and meadows turned into deserts, whose fertility once resembled the plains of Eden; and kingdoms, by death, murder, and devastation, turned into wildernesses, which formerly flourished like the lilies of the field. The Cæsars and Alexanders of the world may

be compared to those inauspicious luminaries whose appearance proclaims universal misery; or to those destroying angels whose course was marked with desolation and death: yet the world immortalizes their names, and stamps their deeds with the seal of greatness—a greatness, however, which persecutes the faith, and at which the heart trembles and humanity shrinks!

But is the world not possessed of virtue also? Ah, beloved brethren! what are the virtues which have not their seat in the heart; and rest not upon eternity, and upon a God rewarding according to their works? They are like reeds broken by the wind—deceiving lights which burn no longer than the inflammable matter lasts which fed them—edifices built of and upon sand, which fall into dust as soon as the wind of adversity blows upon them. Yet the world still speaks of its virtues! But what kind of virtue is preached among them? That you must be a faithful subject, devoted to your country:—and why? because to such virtue, honors and rewards are attached: but should these not be conferred, then you may abandon the service of your country, and live for yourself. That it is necessary to love truth:—and why? because those who love it are universally respected. That you must strictly adhere to your word, and restore that which you have borrowed:—wherefore? because a man who does not keep his word forfeits the confidence of every one. That you must do good to others:—and why? because you may need their good services at some future period, or because, at least, this will make your name to be praised. In a word, it is necessary to be, or at least to appear to be, virtuous;—and why? because our honour and interest require it. Such is the righteous man of the world! But now draw aside the gaudy veil with which he screens himself from the eyes of men. Oh! then you shall behold "the abomination of desolation, standing in the holy place!" Tear off the gilded ornaments of this shining idol, and you will perceive that his whole being consists of clay. Take self-interest out of the motives of his virtuous deeds, and you shall see in him nothing but wickedness. Give him an opportunity of avenging himself upon his enemy, and of preserving, at the same time, the appearance of an humble condescending man, and he will not let it pass. Show him a treasure which he may seize, and still preserve his name for being disinterested, and he will not refuse to put it into his coffers. Place him in circumstances in which he may gratify his passions, avoid the punishment of vice, and save appearances before the world, and he

will not forget the obligations of an honest man. And is this the man whom faith blesses, and on whom God confers happiness—who shall at last be received into the eternal embraces of heaven? Yet these sons of the world dream of merit, and are elated with their virtues. Hearken to them! They profess to be wiser than all; though the wisest of them, according to the flesh, has long since confessed that he knows nothing. They are most honourable, though their honour is nothing but an empty name, and not that honour which springs from good works; they are most eminent, though their eminence consists only in ranks and titles, and not in distinguished actions: they are most virtuous, though their virtues are like nocturnal fires, which, as the day approaches, show nothing but smoke. What is the language of their mouths? A thansgiving like this: "God, I thank thee that I am not as other men are!" What is in their hearts? Self-congratulation, like this: "I am rich, and increased with goods, and have need of nothing." They are idols, before whom self-gratification continually offers up her incense. They appropriate all to themslves; and there remains nothing for God. "Riches, they are mine," says the worldly man; "for they are the fruits of my labor. Ranks and titles, they are mine; for they are the reward of my merits. Fame, she is also mine; for she has been the constant companion of my actions. Talents, gifts, they are mine; for I am indebted to none for them. Virtues, they are mine; for they are the offspring of my good heart." Thus doth the spirit bless itself, which is enchanted with itself! Thus do the sons of the world refer all things to themselves!

But how does faith address this exalted spirit of pride? "Thou knowest not," saith she, "that thou art wretched, and miserable, and poor, and blind, and naked." Ambitious man! thou art in love with thine own perfections; but canst thou blindly be proud, when it is clear that thou livest entirely at the mercy of another? With all thy virtues, thou art a sinner. With all thy riches, thou art a beggar. Thou existest; but is not thy life the gift of the Sovereign of Heaven? He openeth his hand, and thou art filled with his goodness. He turneth away his face, and thou returnest to dust. Thou comest into life; and who leadeth thee by degrees to the age of maturity—from the helplessness of infancy to the impetuosity of youth—and from the impetuosity of youth to manhood? Is it not He, without whom thou canst not "add one cubit to thy stature;" and without whom thou canst not "make one hair of thy head white of black?" Art thou successful in thy pursuits? are thy magazines

filled with goods—thy undertakings crowned with success—thy fortune fixed upon stable pillars? and darest thou to view all this as the fruit of thy own exertions, thy wisdom, thy talents? Not so, O man! "The steps of a man are ordered by the Lord:" Psalm xxxvii. 23. "He bringeth low, and lifteth up:" 1 Sam. ii. 7. "Every good gift and every perfect gift is from above:" James i. 17. For "what hast thou," O man! "that thou didst not receive? Now, if thou didst receive it, why dost thou glory, as if thou hadst not received it?" 1 Cor. iv. 7. Therefore, from head to foot, whether in soul or body, from the mental faculties to the bodily senses, nothing belongeth to thee; they are all the bountiful gifts of an unseen hand:—and why? that thou shouldst be, in all respects, not thine own, but God's. But where is this desire in thee, O man? Thou bearest upon thyself the image of the invisible God; and yet thou hast willingly, though a man, assimilated thyself to the beast. The light of truth has shone upon thee; and yet, of thine own choice, thou hast put a veil before thine eyes, that thou mightest walk in darkness. A ray of the glorious Trinity is kindled in thy soul—thy reason—that it might lead thee in all thy undertakings, and guide thee in the way of truth. But what use dost thou make of this luminary?–only to enlighten thee while practising iniquities. Thou hast received a table of laws not made with hands, from an unseen Giver: an invisible finger has engraven its eternal laws upon thy conscience; according to which God will judge thee, and by which thy thoughts accuse, or else excuse, one another. Where then is this monitor? Thou hast sacrificed it before the idols of thy corrupt passions.

Thus Faith accuses the world of pride;—and her accusations wound it. "And knowest thou not, O man! that thou art wretched, and miserable, and poor, and blind, and naked?" Pride desires to appropriate everything to herself; but Faith divests her of all. Pride desires, for this purpose, to be adorned like an image, at which heaven and earth may wonder, and exclaim, "Behold the man!" But Faith overthrows this image, and turns it into dust and ashes.

But it is not pride alone which reigneth in the world: "the lust of the flesh and the lust of the eyes," have also their dominion. The world must needs live according to the will of its own corrupt passions. Behold the springs of its operation! In the inclinations of the heart, behold its motives! For it has no other law than the law of its lusts. It owns no happiness, but the happiness of temporal enjoyment. "Soul thou hast much goods laid up for many years! take

thine ease, eat, drink, and be merry." This is the world's rule, when fortune pours her gifts upon it. But when Heaven is less bountiful, when it shuts its liberal hand, then comes another of the world's rules: "Steal, deceive, oppress, sell thy conscience, and make merry while thou livest." Thus the child of this present time reasons:—"Let all others suffer, provided only I am merry: let the oppressed water his bread and mingle his drink with weeping; it is all one to me: only let my cup of pleasure be full!" Yea; let those whom he oppresses be clothed in rags, provided he be dressed in the fashion! Let industrious poverty, in bloody sweat, till an ungrateful soil, and faint with hunger, provided his table be furnished with dainties! Let innocence pine in the dark dungeon!—what time has *he* to think of that? He has to attend plays, assemblies, feasts, visits, gambling, and evening parties. Oh! what a multitude of important affairs!—But hast thou then forgotten, O fool! that there is a Judge in the earth? Though the unexpected and awful fall of other sinners like thyself, from the height of fortune to the depths of ruin, should bring no danger to thee—though the whole world should bow and serve thee—though all circumstances should unite in furthering thy oppressions—though rulers and the powers that be, like blinded men, should not behold thy wicked deeds, or, being themselves no better, should take part in thy injustice*—yet, He that formed the eye, shall he not see thy wickedness? He that planted the ear, shall he not hear the cries and groans of those who demand his just aid against thee? and He that teacheth man knowledge, shall not he know to judge between the helpless and the strong, the oppressed and their oppressor? If indeed, thou art assured that all thy iniquities upon earth shall pass unpunished, then make merry, increase thy joys by adding new pleasures, hasten to riots and to feasts! But time flies on wings swifter than the quickest whirlwind: and that awful day approaches, when God alone shall be exalted, and all mankind shall be humbled; when the monarch and his slave shall stand together before the judgment-seat; and when works alone shall be put into the balance. "God hath appointed a day, in the which he will judge the world, and give to every man according to his works:" Acts xvii. 31. Rev. xxii. 12. Ah! what shall then become of thee? "Thou, Lord, art righteous in all thy judgments! The foolish shall not stand in thy sight: thou hatest all workers of iniquity!"

* It was believed, by many, that the character here drawn was no imaginary one, but taken from life—it being that of the Civil Governor of Tula for the time being.

II. Brethren! the holy apostle saith, "Love not the world, neither the things which are in the world: if any man love the world, the love of the Father is not in him;" and, "The friendship of the world is enmity with God." Behold how the world opposeth God! The world makes its own laws for the regulation of its passions: but Faith commands to sacrifice these passions, for they are our domestic enemies—"They that are Christ's, have crucified the flesh with the affections and lusts." The world seeks an effeminate and easy life: Faith presents a man with a perpetual cross, as soon as he enters on the Christian race—"If any man will come after me, let him deny himself, and take up his cross, and follow me." The world points out to her favourites a broad way, strewed with the flowers of sensual gratification, shaded with variety of amusements, and illuminated by the glare of corrupt passions: Faith points out to her votaries a narrow and sorrowful way—"Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction." The world makes an idol of its possessions, and, displaying them, saith, "All these things will I give thee, if thou wilt fall down and worship me!" Faith commands—"Thou shalt worship the Lord thy God, and him only shalt thou serve." According to the principles of the world, we must love none but ourselves: according to the rules of faith, we must love God above all, and our neighbour as ourselves—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself." "By this shall all men know that ye are my disciples, if ye have love one to another." Finally, the world refers all to the present: only on earth it seeks its happiness: riches are the idol to which all its desires are affixed: rank and titles are its greatness, without which it considers itself mean and despised; luxury, amusements, spectacles, feasts, and plays, compose its only happiness. Faith refers all to the future: her riches are riches in heaven—"Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven." Her pleasures are eternal pleasures—"I shall be satified," saith she, "when I awake with thy likeness" and when I am in possession of those blessings which "eye hath not seen nor ear heard, neither have entered into the heart of man, even the things which God hath prepared for them that love him."

Now it was this very contrariety between the principles of the

world and the principles of Jesus which set the world against him. The world despised Jesus, because Jesus made all the principles of the world despicable. The world rose up against Jesus, because Jesus rose up against all the errors of the world. The world derided, tortured, and slew Jesus on the cross, because Jesus laid open, how insignificant are its glories, how detestable its pleasures, how murderous its dreams, how heavy that cross which the sons of this world are made to carry.

Ah, beloved brethren! behold we stand at the tomb of that crucified Lord Jesus! Shall we abandon him, and say to the world, 'Thou art our God, and beside thee we know no other?' No; we embrace the wounds out of which life flowed unto us. Shall our kisses be like unto that of the perfidious disciple who betrayed Jesus? When the world presents us with its glory, its pleasures, its dreams, shall we, in effect, say to it, "What will ye give me, and I will deliver Him unto you?" Ah! what *can* the world give us, that shall at all be compared to what we receive with Jesus? Does it offer us glory, and the respect of men? But what glory have we in Jesus? With him, our names are written in heaven; with him, we shall partake of that glory which he had with the Father before the world was; with him we shall reign for ever; and of his kingdom there shall be no end! Does the world offer rank and titles? But what title can be higher than that which we receive by Jesus—Children of God—heirs of a kingdom, prepared for the elect from the foundation of the world? If the friends of earthly kings are accounted great, how much greater the friends of God! If the children of earthly kings are exalted, how much higher are the children of the Lord of heaven and earth! Treasures and riches, O Christian!—has not Jesus promised thee treasures superior to the whole world? Thou shalt repose on the bosom of the Almighty in the eternal kingdom, and the glory of the Lord shall encompass thee: heavenly splendors shall crown thy head, and the treasures of eternity shall be displayed before thine eyes: then shall this globe, with all its glories, as they revolve beneath thee, appear less than an imperceptible point: then will the treasures of the world be thought more insignificant than the dust which is driven before the wind: then heaven shall be thine—eternity shall be thine—God himself shall be thine!—O what blessedness!

Lord Jesus! to whom shall we go? Thou alone hast the words of eternal life! Open thou our eyes, that we may behold wondrous

things out of thy law! Ah, Saviour! on beholding the blessedness which thou hast prepared for us, we are ready to say, with thy disciple, 'Though we should die with Thee, yet we will not leave Thee!' But our deceitful hearts betray us, and we are continually surrounded with the cares of life; we sink in the sea of vanity. Oh! stretch forth from the tomb thy all-powerful arm, and, as thou didst support thy sinking disciple Peter among the waves of Gennesaret, so sustain us in the midst of this stormy world, and draw us to thy Father; that after having suffered for a little while with thee on earth, we may with thee in heaven be eternally glorified! Amen!

A SERMON BY AMBROSIUS, PRESENT ARCHBISHOP OF KAZAN.*

PREACHED IN THE CATHEDRAL CHURCH OF TULA, AUGUST 15, 1814, ON THE FESTIVAL OF THE DEATH OF THE VIRGIN MARY.

REVELATION XIV. 13.

And I heard a voice from Heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

ON this festal day we commemorate the death of the immaculate Virgin Mary.† Her death we denominate falling asleep; because the death of the just on earth is the beginning of his rest in eternity; and his deathbed is like an evening couch, on which he shall rest until the everlasting morning of immortality, when the Sun of Righteousness shall no more go down upon him.

Yes, beloved brethren,—"Blessed are the dead who die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours:" and "though the righteous be prevented with

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* Translated into English by the Rev. Robert Pinkerton, D.D.

† This is the only reference to the Virgin throughout the whole Sermon. And it may serve as an indication of the different spirit in which festivals of this class are celebrated in the Russian Church from that in which they are in the Roman. Such an opportunity for extolling 'the Glories of Mary,' and expatiating on her Assumption and Immaculate Conception, the divines of the latter Church could scarcely pass over in this manner. But the 'New Dogma' has received no more favor from the Orthodox Churches of the East than it has from those constituting our own Communion.—*Editor of Russo-Greek Com.*

death, yet shall he be in rest: " Wisd. iv. 7. The present life is but the dawn of the great day of eternity; and our existence here on earth is the first step to our everlasting existence! This mortal, with which we are clothed, shall at last put on immortality; and this corruptible, with which we are burdened, shall put on incorruption. O man! thou art immortal! Raise thine eyes towards heaven! yonder is thy home! The earth is but the scene of thy pilgrimage! Encompass eternity with thy mental powers, if thou canst! Yonder is the place of thy habitation! Time is only the beginning of thy course towards an eternal country. The comforts of this life do not compose thy blessedness: they are only a kind of agreeable valley in the journey of life, in which, like a wearied traveller, thou tarriest for a while, that thou mayest with the greater speed hasten to thy native country. The thorns of life, with which thy way is beset, are not intended merely to wound thee in thy course; but to put thee in continual remembrance, that the place of thy rest is not in this world.

O man! thou art immortal!—time flieth, and, in its flight, carries thee upon its wings, even against thy will, to the place of thy destination—to eternity! Years, days, and hours, like a mighty stream, flow perpetually, and bear thee down along with them; like a powerful river, carrying upon its surface the winged vessel to the deep ocean—to eternity! We are all, beloved brethren, we are all destined for eternity! Let us then cast our eyes, for a few moments, on this eternity, and consider how comforting it is to the righteous man, and how terrible it is to the ungodly!

Eternity!—a word imcomprehensible by the finite mind of man. Only the Eternal Mind can comprehend its extent! I heap up age upon age, and thousands of years upon thousands of years, and reckon up the times and years of all that is under the sun; but all this is not eternity. This is an unfathomable ocean, whose shores the mortal eye cannot reach! this is an abyss, bottomless to the eye of all that is created! When the heavens shall become old, and shall be folded up like a garment;—when the sun shall be darkened, like a coal that is extinguished;—when the stars shall fall from the heavens, like the autumnal leaves from the trees;—when all tribes and nations shall fall before the scythe of time, like the grass that is mown down by the husbandman;—when the earth shall have passed away, and time, laden with years, shall fall before the throne of the Eternal who created it; yet these do not make up one drop of the fathomless deep

of eternity! It is beginning without end; extent without limits; time without time; life without death! There, a thousand years are as one day, and one day as a thousand years. There, a moment is as eternity, and eternity as a moment. There rolls an age which shall remain the same, and its years shall have no end! Such is eternity, my beloved brethren! and down the river of time, into this boundless ocean, we are all hastening! Such is eternity! and into this endless existence we are all running, through the short paths of this life! Such is eternity! and into this land of immortality we must all enter by the gate of death! O gate of triumph for the sons of glory, through which they shall pass, that they may receive the crowns of endless bliss! O gate, awful for the sons of perdition, through which they shall also pass, but in order that they may drink, to the last drop, the cup of heavenly wrath! So, beloved brethren, the righteous enter this gate like conquering warriors, that they may triumph in their victories—that they may rest for ever in the bosom of eternity, after the struggle with their enemies—with an adulterous and sinful world—with the flesh which warreth against the spirit—with their corrupt passions, which struggle within them all the days of their lives, and lead them "captives to the law of sin!" But the wicked enter this gate, like criminals condemned to death, like victims led to the slaughter; as enemies of God, preparing to stand before the bar of vindictive justice: or like the servant called to give an account to his lord, and unable to say one word in regard to his stewardship.

In order that we, beloved brethren, may have an idea of the triumph of the righteous, on his entering the gate of eternity, and of the terror of the wicked, led away by the hand of death to the place of his condemnation, let us for awhile approach their death-beds, and hearken to their last conversation.

'And thus I leave the world, this vale of my pilgrimage,' saith the righteous. 'The earthly tabernacle of my body is shaking, and is ready for its fall. Well! I shall the sooner take possession of my mansion which is eternal in the heavens. Death is at the door; but I knew that it was never far from me. I part with the world, and all its enchanting beauties. Oh! if in the prime of life I saw that the world is "vanity of vanities," much more clearly do I now see that the world is a shadow, a dream that passeth away! I have finished my course here on earth; I have now passed the way of thorns. The time of temptation is now at an end: the stumbling-blocks which

the world laid before my heart exist no more for me; the unceasing war with my lusts and passions is now over: the middle wall of partition between me and heaven is tumbling down: the fetters of the flesh, with which I was burthened, are now falling off; and the prison, in which I have so long lingered, is breaking down. I hasten to the liberty of the sons of God. The everlasting doors are opening! Enter, O my soul, into my rest! The way of the cross, which thou hast so often watered with tears of grief, and on which the voice of groanings, which cannot be uttered, has so often been heard;—the way of the cross, which thou hast everywhere found strewed with thorns;—the way of the cross, for which the joyful sons of this world have so often mocked thee—this way of the cross has at last brought thee to the gates of heaven. I give up the world, and receive heaven: I leave my fellow men, my brethren, and I enter the habitations of angels: I leave my friends on earth, and go to my Jesus, the friend of mankind, in heaven. I leave the comforts of this life, which were sometimes mixed in my cup of suffering that my strength might not fail in my course, to be received into the bosom of my eternal Father, and take my place among his elect: I leave temporal comforts, that I may be filled with the fulness of the household of God, and drink of the streams of bliss which flow for ever in the abodes of the just. But why art thou still cast down, O my soul! and why art thou disquieted within me? What! thou tremblest at the sight of thy fall;—but thou art also sealed with the seal of holy repentance. Thou feelest terror, standing at the door of the righteous Judge;—but thou art also redeemed with the blood of thy Jesus, for whose sake our heavenly Father bestoweth upon us all things. Thou faintest on entering the dark valley of death;—but faith is thy light, with which thou shalt pass through the shadow of death. Oh, trust in God! He that spared not his own Son, for thy sake, how shall he not with him also freely give thee all things? He who blotted out the handwriting of thy sins, nailing it to his ignominious cross, how shall he not also shield thee from the arrows of divine justice, by his glorious cross?'

With these comfortable feelings the virtuous man lies down upon his death-bed, in order to take from it his flight to the eternal mansions. Great God! with what light is the countenance of a departing saint illuminated, amidst the thickest darkness of death! With what sweet feelings does the hope of eternity fill his soul, when, to the view of man, all hope of life is past! His faith receives new strength, and his love additional ardor. 'Ye everlasting doors,' he sings, 'be ye

opened to me! Sun of Righteousness, that shall never set, dart upon me the first ray of everlasting light, that the darkness of life may cease, in which I dimly beheld thee, as through a glass!—then shall I behold thee face to face. Lord Jesus, as thou didst teach me to trust in thee while upon earth, receive my spirit, that I may depart in peace and obtain rest! Now, now, O Lord, lettest thou thy servant depart in peace! for mine eyes have beheld thy salvation, which thou hast prepared before the face of all thy people living upon earth, who in peace and patience wait for the fulfilment of thine unutterable promises.'—Behold the manner in which the righteous man dies!

But not so, beloved brethren—not so do those depart who forget God! Whither is the view of the dying sinner directed?—towards the world, in which he thought to have erected for himself an everlasting tabernacle of bliss!—the world which he loved so passionately, and without which he could not be happy, no not for an hour! But, ah! the world vanishes from his eyes—the world hastens from his death-bed—the world forgets him! 'Deceitful world!' he exclaims, 'was it for this that I served thee so zealously, satisfied thee so unweariedly, strove to please thee so willingly? I embraced the chains which thou didst lay upon me, and divided my soul between thee and heaven; I sacrificed my conscience to thee, and loved thee more than God; and now thou leavest me, to fall into the hands of an offended God, against whom to please thee, I have so often sinned! O ungrateful world! soon, soon shalt thou forget me, like the hard-hearted householder, who feedeth his servants only in the days of their strength, that he may enrich himself by their labours; and leaveth them, in the midst of killing hunger, when their strength has failed!'

Should he turn his eyes upon his treasures, over which he stood a watchful guard all the days of his life, he sees that he must part with them. 'O deceitful gold!' he exclaims, 'in thee I placed my only bliss! Was it not thou that didst cost me so much labour—so much injustice, with which, for thy sake, I have burthened my soul—so many tears, which, for thee, I have caused my neighbours to shed—so much oppression and violence against the widow and the orphan—the ruin of so many families, whom for thy sake I have reduced to poverty, by unlawful gambling, unjust judgments, usury, and the abuse of powers committed to me for the good of my brethren? I was a judge, and for thy sake I pronounced unmerciful and unrighteous judgments. I was appointed a guardian of the laws, and I broke

their sanctity as soon as thou glitteredst in mine eyes. I was ordained a leader of the people, to feed them with truth and righteousness; and for thy sake, I myself set them an example of bribery, being a receiver of the wages of unrighteousness:—even to those who stood under me in office, I taught the ways of injustice, for the sake of lucre. The period of my rule was a scene of unjust plunder, unheard-of discords, and unlawful license. I was a householder, and for thee, O gold! I suffered my servants to perish through hunger. I was a father, and, to preserve thee, I suffered my children to grow up without education. Yes, I have done everything for thee; but the threatening looks of Death now teach me that I heaped up riches not knowing for whom I gathered them.—O cursed gold! for thee I have done all this; and, behold! now I leave thee, and know not to whom;—perhaps to unthankful heirs, who, spending thee upon their vanities, luxurious tables, and wicked lusts, shall, in the midst of their mirth, laugh at my avarice—perhaps to strangers, whose very name is to me unknown—perhaps to mine enemies, on whom I would not have bestowed a single mite. Yes! I leave thee—in grief I leave thee. And what do I carry with me into eternity?—a conscience burthened with injustice, a soul loaded with curses—curses, the voice of which shall pierce me through eternity—a heart nailed to thee, which, contrary to my will, Death tears from thee. O cursed gold! thou hast made me eternally miserable!'

Does he turn his eyes towards his titles and his honors? 'Now, at last, my titles, of which I was so proud, vanish,' says he, 'and the distinctions of which I boasted are extinguished at the brink of my grave! At last, my rank and titles, for which I have laboured so much, suffered so many vexations, cringed so low, must be laid aside! All the high-sounding names, with which vanity has adorned me, or which low flattery has trumpeted in my ears, leave me at the gates of eternity, and the name of *sinner* alone accompanies me thither. True on my tomb earthly flattery will engrave my titles; but shall I be judged by these titles in eternity? Eloquent falsehoods will twine wreaths of praise over my grave; but will these praises be heard yonder, where naked truth shall judge me? A hand bought with gold will write my name in the annals of the world; but what is an earthly monument to me, when my name shall not be found written in the Book of Life, and I shall be sealed with the seal of condemnation? Alas! time was when I had a great title—the title of a Child of God; but I have erased it by iniquity, and willingly have I borne

the name of sinner. I had a distinguished calling—the calling of a Christian; but I have willingly rejected it. I was signed with the sign of the promise of eternal life—insignia, superior to all the dignities of the world; but I have erased these, for the shadows and dreams of a wicked life. Go, then, sinful soul, into the presence of Jesus, thy Judge! These great titles, instead of being signs of thy salvation, are, through thine own fault, become the cause of thy condemnation.

Again he turneth his eyes upon his body which he so much pampered and gratified: 'O mouldering tabernacle,' exclaims he, 'which with such labour I have supported and preserved—thou returnest now into thy dust! Full tables, choice meats, and well-flavoured wines were all prepared for thee: for this purpose I contracted debts that cannot now be paid; I ruined the orphan and the stranger; I took from the helpless the last farthing; I robbed, oppressed, sold my conscience, all in order to feed, warm, pamper, and satisfy thee:—and what do I now see?—soon, very soon shalt thou become a breathless corpse, food for the worms, a handful of dust! O wretched tabernacle! was it for thee that I laboured so much?—for thee that I transgressed?—for thee, that I forgot my eternal mansion in the heavens?'

But let us shorten this sorrowful scene, my brethren; and let us only notice how the sinner in his last moments, turns his eyes towards heaven—towards eternity. 'The hour is now come,' says he, 'when I must leave the world and my treasure, and enter into eternity! Already my eyes become dim;—already I feel the grasp of the cold hand of Death, that is come to lead me into the valley of darkness—a land to me unknown. Yes; Faith offered me her lamp, to enlighten the horrid darkness of the tomb; but I extinguised this lamp, by unbelief. Grace stretched out her hand, to lead me into the regions of eternity; but I thrust her hand from me. My heavenly Father continually offered me His bosom; but I have preferred the embraces of sin. I go to the abodes of eternity—Oh, how gloomy is my path! -Yonder is God!—He is my vindictive Judge. Here is conscience!—she is my accuser, not to be bribed. Yonder is the fire that never shall be quenched, the worm that never dieth! yonder is eternal gnashing of teeth—impenetrable darkness! Oh, these are all fit rewards for me a sinner!' Thus he exclaims; and his eyes begin to stare—his countenance is covered with a ghastly paleness—his features become distorted—his lips are locked in silence; and

his agonized soul breaks through the chinks of the dissolving tabernacle, to fall into the hands of the Living God, the punisher of unrighteousness.

'Alas! where is he now?' exclaim his relations, who surround his death-bed.—Where is he now, beloved brethren? He is in eternity; he is there, where his lot shall never be changed—where the just sentence pronounced against him shall eternally remain, and never be revoked. Hence, beloved brethren, it is written, that "horrible is the end of the unrighteous generation;" "but though the righteous be prevented with death, yet shall he be in rest:"—Wisd. iii. 19. iv. 7.

ADDRESS OF SERAPHIM, METROPOLITAN OF ST. PETERSBURG AND NOVGOROD, AT THE ANNIVERSARY OF THE MOSCOW BIBLE SOCIETY, MARCH 18, 1820. *

Of all the blessings which the mercy of God has bestowed upon us, there is none greater and more complete than his holy word. I shall not attempt to describe all the advantages which flow from it, for they are more than can be numbered or expressed; suffice it for me, with the apostle Paul, to declare, that it *is the power of God unto salvation.* But this divine word, so necessary to the children of men for their happiness, remained confined to the narrow precincts of Judea until the hypostatic word of the Father, Christ the Lord, having taken our nature upon himself, had finished the great work of our redemption; and until God the Father, having raised him from the dead, had said unto him, "Thou art my Son, this day have I begotten Thee; ask of Me and I will give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession." Then it was that Jesus, having conquered sin and death and hell, became *king over all the earth* and sent his disciples to preach unto every creature the word of truth—the living and life-giving word which he received from the Father—and without deeming it needful to array them with the symbols of any other power than that of the Holy Spirit. This Holy Spirit spake with their lips; and their words became like *as a fire and like a hammer that breaketh the rock in pieces.* This same Holy Spirit wrought in them and by their hands mighty signs and wonders, captivating the minds and hearts of

* Translated into English by Rev. Robert Pinkerton, D.D.

men to the obedience of the faith which they preached, so that nothing could withstand them. They put to shame the imaginary wisdom of philosophers, they laid open the deception and flattery of priests, they overawed and astonished tyrants; and having broken down their idols, overturned their altars, and demolished their unclean temples, they erected on their ruins the cross of Christ, before whom all nations shall bow. And, though they themselves ultimately became victims of their ardent zeal for God, and their heads fell beneath the sword of the executioner, yet their blood became a seal to the truth and the seed of believers.

At last the voice of the apostles ceased to be heard—those trumpets of the Holy Ghost sound no more—true; but the Holy Catholic Church has preserved unto us *the voices of the prophets and the sounds of the apostles;* has preserved the divine word spoken by them, perfect and unadulterated, notwithstanding the efforts of their enemies, who strove to corrupt it, in order to support their heresies; has preserved it in defiance of the power of tyrants, who sought to destroy it by fire, thinking thereby to consume the faith itself. Let us render, my brethren, thanksgivings from the depths of our souls to an all-gracious Providence for preserving unto us these invaluable treasures of truth! And being in the possession of this treasure, let us watch over it as over the apple of our eye. O that the truth which is revealed by the Holy Ghost in the sacred volume may become the life of our life, and the light and food of our souls! and that the word of truth, the word of God, may be the only rule of our lives! But woe, woe unto those who disregard this truth of God, and unto such as hold it in unrighteousness! Because of disrespect to His holy word the Lord cut off the most ancient church in the world, the Jewish Church; on account of this disrespect and neglect the Lord removed the candlesticks out of their places in many of the churches of Asia and Africa, which once shone in the beauty of holiness, like the stars in the firmament; others of them he punished with spiritual famine, so that the prophecy of Amos was accomplished upon them: "They shall wander from sea to sea and from the north even to the east; they shall run to and fro to seek the word of the Lord and shall not find it." O, what a fearful punishment was this! For where the word of the Lord is not found there the Lord himself is absent, His gracious influences are unknown and there remains nothing but lies, deceptions, fables, spiritual death and the dominion of the prince of darkness!

In proportion, then, as we esteem the word of God to be holy and indispensable for ourselves, the sacred obligation rests upon us, not merely to know it and zealously to strive to obey it, but also to endeavor by every possible means to put it into the hands of others, that they may also learn to know and obey it. We are bound not only to nourish our own souls with this celestial bread, but likewise to impart it to such as are hungering after it; not merely to quench the thirst of our own souls with this living water which floweth into everlasting life, but to give it to others, that they likewise may quench their thirst. Love to God our Saviour demands this from us; to Him nothing can be more acceptable than that we care for the good of those for whom he shed his precious blood. Love to our neighbor demands this from us; for, in bestowing upon him the word of God, we afford him the most infallible means for obtaining the salvation of his soul.

It is with infinite regret, however, that we must confess that this highly important and sacred duty has been seldom rightly understood and felt by us in its full extent; the sacred writings, in time past, have been left in the hands of the clergy, as a matter with which they only had any concern; while among the other classes of society but very few either possessed or read them.

Out of this state of things a mighty evil arose—*ignorance of the Law of God;* ignorance of that which is the only effectual barrier to the corrupt passions of men. No sooner was this thrown aside than men became ungovernable. In every direction the passions of men have raged with fury, filling cities and peaceful villages with falsehood, deceit, oppression, bribery, corruption and every species of wickedness. But when this iniquity began to abound and to threaten the existence of all social order and happiness, a gracious God was pleased to raise up the Bible Society, whose sole object is the increase and circulation of the Books of Holy Writ, with a view to re-establish and extend the pure knowledge of the Holy Law of God, which is the only right guide of our actions. By this marked intervention of Providence, God has placed a strong barrier to this evil, and laid a stable foundation for the building up of the true faith and genuine piety, even unto the ends of the earth.

Nor is this mere conjecture—it is truth, supported by numerous present events, for the conductors of the Benevolent Bible Society, who, at its commencement, undertook the circulation of the sacred writings, first among their fellow countrymen, were soon after excited

by the spirit of faith to extend their labors to the whole of mankind. And with what diligence and zeal did they begin the truly grand undertaking! Some of their members, leaving their place of nativity, their wives, children and friends, have crossed distant seas and rivers; others have traversed burning sands and deepening snows; have even settled among uncivilized and half-savage tribes, for the express purpose of learning their language and translating the Holy Scriptures into it, in order to bestow this precious light and treasure upon them.

Verily, it seems to me that the consummating vision of the beloved disciple of Christ is now realizing: 'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, to every nation and kindred and tongue and people, saying with a loud voice, Fear God and give glory to Him.' For, in the present day, the Bible Societies are actually promulgating the gospel of God in almost every nation, in the languages which they understand; and the inhabitants, especially the heathens, receive it with joy and veneration, as a gift sent down to them from heaven. Soon shall those heathen lands, which hitherto have been unfruitful deserts, blossom as the rose! soon, very soon, shall holy churches be established and their light begin to shine before the throne of God, where the lights of former churches have been extinguished! O, what a sublime spectacle, when the whole earth shall be filled with the knowledge of the glory of God; and when, from the east to the west, songs of praise shall be heard in honor of the Conqueror, in honor of the Lamb that has redeemed us unto God, by his blood, out of every kindred and tongue and people and nation!

Brethren! though we are not likely to live till this desirable period, yet we can hasten its approach by uniting with the Bible Society, and diligently scattering abroad the seed of the divine word; in full confidence that the Lord will not leave it to perish, when it falls on good ground, but will cause it to grow, through the gracious influences of His Spirit.

O, eternal and hypostatic Word of the Father, rend from our hearts the murdering one of the evil one, and the captivating word of this world! and then shall Thy sacred word become vivifying and effectual unto our regeneration, sanctification and salvation. Amen.

FROM THE ADDRESS OF PHILART,* METROPOLITAN OF MOSCOW, AT THE ANNIVERSARY OF THE MOSCOW BIBLE SOCIETY, A. D., 1824.†

"The question respecting the moral benefits derived from a circulation of the Holy Scriptures, may be met by the observation, that it is reserved for posterity fully to answer it. The product of that seed which is sown in early spring can only be ascertained in autumn; and whoever plants the kernel of a fruit-tree must be content for years to go on, hoping that his labour and expense will ultimately produce appropriate fruit. He that scatters abroad the word of God, sows for eternity; and who can think it late, if the seed which is thus disseminated, and which falls in the soft and more genial soil of youth under the advantages of a better education, shall yield a richer harvest in the second than in the first generation?

"Should any one, however, after what has been said, still insist upon his right to be satisfied as to the actual effects produced by the exertions of the Moscow Bible Society, on those whose previous education and acquirements may have rendered them more susceptible of religious instruction, we have a right to ask in return, that he will consider calmly and impartially, on whom the obligation to furnish the required information lies. The question at issue is, Whether it is the duty of a Bible Society to give an account to those for whose benefit its exertions are made, of their salutary consequences? or whether it is fit that such as profit by these exertions should detail the effects produced by them? The case appears to be analogous with that of a society established in a country visited by a famine, for the purpose of supplying the inhabitants with provisions; the members of which accordingly exert themselves in collecting money and in forming depots, where such as are able to pay may receive bread at a moderate price, and where the poor are even furnished gratis. Such voluntary exertions of benevolent individuals in behalf

* "Philart was one of the most indefatigable laborers in the cause of the Bible Society generally, and especially in the translation of the Scriptures into modern press."—*Dr. Pinkerton.*

† Translated into English by Rev. Robert Pinkerton, D. D.

of a famished country would (and with great reason) be hailed as a proof of more than ordinary philanthropy; and surely the most fastidious would never dream of blaming the society, if some of the natives should prefer living upon roots, rather than accept the bread offered to them; or even if a few, reduced by famine and disease, should, from absolute loss of appetite, loathe the wholesome food administered to them. It appears far more reasonable that the Bible Society, after having made its report for ten successive years, might at length be permitted, for once, to demand of those for whom it labours, the rendering of some account, if not to the society, at least to their own consciences, of the benefits which they have derived from exertions made in their behalf. Observe the mode adopted by one of the most active distributers of the Holy Scriptures, in calling to account those among whom he labored. In an address to the Christians of his time, St. Chrysostom asks: 'Who is there, in this assembly, that is able to give a satisfactory answer to any question respecting the contents of a particular Psalm, or indeed any other portion of the Holy Scriptures? I must confess, I know of none. Nor yet is your ignorance in this respect so reprehensible, as your indifference to everything that is spiritually good, and your predilection for whatever is evil and proceeds from the wicked one. If the question regarded some diabolical, carnal, seductive song, there would be found many among you perfectly acquainted with it, and even ready to repeat it with zest. But in what manner, I pray, can you justify such wickedness? Perhaps you may endeavor to do it, by alleging that you are no monks, but have the business of your families, your wives and your children, to attend to. This very excuse, however, serves only to condemn you the more; for it evidently proves that you imagine the reading of the Holy Scriptures to be useful only for monks, whereas I assert that it is far more necessary for you than for them; since, by your living in the midst of the world, and being exposed to its contamination by your intercourse with it, you more particularly stand in need of the means of salvation. It is truly a grievious thing not to read the Holy Scriptures; but it is still more so to regard them as wholly superfluous; for that is a doctrine truly satanical. Do you not remember that, according to the apostle Paul, whatsoever things were written aforetime, were written for our learning?' The same writer continues, in another place, 'It is disgraceful for persons, on quitting the church of God, to give themselves up to things wholly reprobated by it: far more

becoming would it be for them, on their return home, to call together their wives and children, and direct their attention to the Holy Scriptures; so that, though absent, they also might profit by what had been read at church.' In this manner did this zealous father of the Church call those Christians to a strict account who neglected to read the Bible; although, perhaps for them—at least when compared with Christians of our days—some shadow of excuse might be found in the difficulty of procuring manuscript Bibles, many centuries before the art of printing was invented. But how his holy indignation would have been roused, had he lived at a period when, notwithstanding the general dissemination of the Word of God, there are many Christians who will not even give themselves the trouble to take up the Bible and examine into its contents!

"O Thou Divine, enlivening and creating Word, who judgest the thoughts and intentions of the human heart! we will receive Thee gladly into our hearts, and to the best of our power, distribute Thy revealed Word amongst our brethren. Do Thou instruct us! Do Thou live and work in us all! Direct and sanctify our thoughts and feelings! and, when at the last great Day, Thou shalt pronounce the final judgment, condemn us not, for Thy mercy's sake!"

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PAPERS

OF THE

RUSSO-GREEK COMMITTEE.

No. VI.

THE DIVINE LITURGY

OF

S. JOHN CHRYSOSTOM.*

Deacon. Sir, give the Benediction.

Priest, (*with a loud voice.*) Blessed be the kingdom of the FATHER, the SON, and the HOLY GHOST, now and ever, and world without end.

Choir. Amen.

Then the Deacon, or the Priest saith the GREAT ECTENE, *the choir responding after each petition, as follows:*

Deacon. In peace let us make our supplications to the LORD.

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*This version of the Liturgy of the Orthodox Eastern Church is the result of a collation of two works. First, the ordinary Greek text of the Liturgy, as given in the Euchologion (Venice Ed. 1851). This embraces the text and rubrics of the *invariable* portions of the office, and of the parts thereof which are performed by the Priest and Deacon, but makes no reference to the *variable* portions, (which are at least one-third of every Liturgy celebrated), and omits many of the Hymns, and Responses by the choir, which are *always* sung except on Great Feasts, and are not referred to, I presume, because they are so well known to those who use them. The other work is the Egkolpion (*Manual*) of Raphtane, which gives the text and rubrics of the parts performed by the *choir and people*, with full directions respecting the *variable* portions of the office. These two works have been collated at every step with the music books, both Greek and Russian, which give the notation throughout, as it is daily performed. The service here given is that performed on *ordinary Sundays*, omitting, of course, the Proper of the Time, which varies with every day in the year. The translations collated have been those of King, Neale, Brett, and Covel, the language of the two former being very frequently appropriated. Useful as have been these several translations, it is confidently believed that the present version will afford a much more distinct and complete idea than either of them, of this sublime service, as ordinarily performed throughout the whole Catholic, Orthodox, Eastern Church.—*Editor.*

Entered, according to Act of Congress, in the year 1865, by the Rev. J. FREEMAN YOUNG, S. T. D., in the Clerk's Office of the District Court of the United States for the Southern District of New York.

Choir. LORD have mercy and hear us.

Deacon. For peace from above, and for the salvation of our souls, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

For the peace of the whole world, for the prosperity of the Holy Churches of GOD, and for the unity of all, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

For this Holy House, and for those who enter it with faith, piety, and the fear of GOD, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

For our Archbishop (N), for the honorable Priesthood, for the Diaconate in CHRIST, for all the Clergy and Laity, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

For our most religious and GOD-protected Sovereigns, for their whole Palace, and Army, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

That He would fight on their side, and put under their feet all who hate and oppose them, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

For this holy Convent, [*or* city], and for every city and country, and for all the faithful who dwell therein, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

For all who travel by land or by water, for the sick, for the suffering, for prisoners, and for their welfare, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

That we may be delivered from all tribulation, wrath, danger, and necessity, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

[*Here follow any Special Suffrages, when such are appointed to be said.*]

Help, save, have mercy, and preserve us, O GOD, by Thy grace.

Choir. LORD have mercy and hear us.

Calling to remembrance the altogether holy, pure, blessed and

glorious Lady, the Bringer-forth of God* and ever-virgin Mary, with all the Saints, let us commend ourselves, and each other, and all our life to Christ our God.

Choir. To Thee, O Lord.

Priest, (with a loud voice.) For unto Thee is due all glory, honor, and worship, Father, Son, and Holy Ghost, now, and ever, and world without end.

Choir. Amen.

Note, *that in Easter-tide,* Christ hath risen from the dead, *etc., is sung immediately after the Benediction. See* Triodion.

Then is sung by the Choir the

First Antiphon.

Psalm ciii.

Praise the Lord, O my soul.

Blessed art Thou, O Lord.

Praise the Lord, O my soul; and all that is within me, praise his holy Name.

* * * * * * * * *

O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

Glory be to the Father, and to the Son, and to the Holy Ghost, now, and ever, and world without end. Amen.

Praise the Lord, O my soul. Blessed art Thou, O Lord.

Note, *that in great Feasts this Psalm is not sung; but instead of it the* Antiphon *specially appointed.*

While the Choir is singing the First Antiphon, the Priest saith in a low voice, the

Prayer of the First Antiphon.

O Lord our God, whose power is incomparable, whose mercy is infinite, whose glory is incomprehensible, and whose love towards mankind is unspeakable; of Thine own tenderness, O Lord, look down upon us, and upon this Holy House, and pour out upon us, and upon them that pray together with us, the riches of Thy mercies and compassions.

And after the Antiphon hath been sung, the Deacon comes and stands in his usual place, adores and says:

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* *Theotokos,* (θεοτόκος) bearing God, has been commonly rendered into English by 'Mother of God,' to which there are grave objections. It is better to transfer the word into our language, as has been done with some other words, (*Paraclete* for example), or, as is done here, to render it by the equivalent phrase Bringer-forth of God. This epithet was not generally applied to the Virgin till after the condemnation of Nestorius, A. D. 431, and was given with reference to his heresy. —*Editor.*

Again and again in peace let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

Help, save, have mercy and preserve us, O GOD, by Thy grace.

Choir. LORD have mercy and hear us.

Calling to remembrance the altogether holy, pure, blessed and glorious Lady, the Bringer-forth of GOD, and ever-virgin Mary, with all the Saints, let us commend ourselves, and each other, and all our life to CHRIST our GOD.

Choir. To Thee, O LORD.

EXCLAMATION.

For Thine is the Might, and Thine is the Kingdom, and the Power and the Glory, FATHER, SON, and HOLY GHOST, now, and ever, and world without end.

Choir. Amen.

Then is sung by the Choir the

SECOND ANTIPHON.

Psalm cxlvi.

Glory be to the FATHER, and to the SON, and to the HOLY GHOST.

Praise the LORD, O my soul: while I live, will I praise the LORD; yea, as long as I have any being, I will sing praise unto my GOD.

* * * * * * * * *

The LORD thy GOD, O Sion, shall be King for evermore, and throughout all generations.

Now, and ever, and world without end. Amen.

Only-Begotten SON and WORD of GOD, Who art immortal, and who for our salvation didst take upon Thyself to become incarnate of the holy and ever-virgin Mary, the Bringer-forth of GOD; Who, without change of Deity, wast made man, and wast crucified; Who, by death, hast overcome death; Thou who art one of the HOLY TRINITY, and with the FATHER and the HOLY GHOST together art glorified; save us, O CHRIST our GOD.

Note again, *that on Great Feasts, instead of the foregoing Psalm, the Proper* ANTIPHON OF THE FEAST *is sung.*

While the Second Antiphon is being sung, the Priest saith, in a low voice, the

PRAYER OF THE SECOND ANTIPHON.

O LORD our GOD, Save Thy people, and bless Thine inheritance; maintain the fullness of Thy Church; Sanctify them that love the

beauty of Thy house; glorify them by Thy divine power, and forsake not them who put their trust in Thee.

Deacon. Again and again in peace, (*as after the Prayer of the First Antiphon*, page 4.)

Help, save, (*etc., as before.*)

Calling to remembrance, (*etc., as before*).

EXCLAMATION.

For Thou art the good GOD, and the lover of men, and to Thee we ascribe the glory, FATHER, SON, AND HOLY GHOST, now, and ever, and world without end.

Choir. Amen.

Then THE BEATITUDES *are sung: but it is to be observed that they are never sung alone, but with them* ODES *are sung from the* CANON OF THE FEAST.*

THIRD ANTIPHON.

Remember us, O LORD, when Thou comest into Thy kingdom.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

* * * * * * * * *

Rejoice and be exceeding glad: for great *is* your reward in heaven.

Glory be to the FATHER, and to the SON, and to the HOLY GHOST, now, and ever, and world without end. Amen.

It is to be observed that the Beatitudes are not sung in great Feasts, but instead of them the TROPARION OF THE FEAST, *thrice. See* Menologion *and* Triodion.

While the third Antiphon is being sung, the Priest saith, in a low voice, the

PRAYER OF THE THIRD ANTIPHON. †

O Thou, Who hast given us grace, at this time, with one accord, to make our common supplications unto Thee: and dost promise that, when two or three are gathered together in Thy Name, Thou wilt grant their

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* For example: "Blessed are they that mourn, for they shall be comforted."

"The thief on the cross believed Thee to be GOD, O CHRIST, and confessed Thee with a pure heart, saying, Remember me, O LORD, in thy kingdom."

"Blessed are they that hunger and thirst after righteousness, for they shall be filled."

"By Thy death, O CHRIST, hast Thou overcome death, and raised up those from their graves, who had been long dead, to sing unto Thee our true GOD and SAVIOUR."—*Editor.*

† 'It would be curious to trace how this prayer came into our Prayer-book: for there is no reason to suppose the Reformers intimately acquainted with the formularies of the Eastern Church.'—*Neale.*

requests: fulfil now, O LORD, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come, life everlasting.

The THIRD ANTIPHON *being sung, when they come to the* DOXOLOGY, *the Priest and Deacon make three reverences before the Holy Table. Then the Priest, taking the Book of the Holy Gospels, giveth it to the Deacon: and thus going through the North portion of the Sanctuary, preceded by lamps, they make the*

LITTLE ENTRANCE.*

Deacon, (*in a low voice.*) Let us make our supplications to the LORD.

The Priest saith, in a low voice, the

PRAYER OF THE ENTRANCE.

O LORD, our King and our GOD, Who hast set Thy heavenly hosts in array, and armies of Angels and Archangels, for the service of Thy glory; grant that with our entrance there may be an entrance of holy Angels, rendering service together with us, and together with us glorifying Thy goodness.

For unto Thee is due all glory, honor and worship, FATHER, SON, and HOLY GHOST, now and ever, and world without end.

Choir Amen.

The Prayer being finished, the Deacon pointing with his right hand to the East, and holding his Orarion† with three fingers, saith to the Priest,

Sir, bless the Holy Entrance.

And the Priest blessing saith,

Blessed be the entrance of Thy Saints, always, now and ever, and world without end.

Then the Deacon goes to the Hegumen, if any be present, who kisseth the Book of the Holy Gospels: but if none be present, the Priest kisseth it.

And when the TROPARIA ‡ *are ended, the Deacon comes forth into the middle of the choir, and standing before the Priest, raiseth his hands a little, and showing the Holy Gospel, saith with a loud voice,*

Wisdom, give heed. §

If it be a great Feast the Priest here sings the ISODICON‖ *as appointed. But on other Feasts, and Sundays, the choir here sing,*

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* For bringing in the Book of the Holy Gospels.—*Ed.*

† *Orarion.* From *orare* to pray, because the Deacon uses it to give the signal for prayer. It answers to our *stole.*—*Ed.*

‡ Which are variable, the subject on Sunday being the Resurrection.—*Ed.*

§ *Give heed.* ὀρθοί. This has been generally translated *stand up*, but manifestly incorrectly, for the people are already standing, as they never sit during worship. It refers to the *mind* here, and signifies, be high-minded, firm, excited, full of expectation, corresponding with the Latin *spe* or *metu erectus.*—*Editor.*

‖ *Isodicon.* The anthem accompanying the Little Entrance.—*Ed.*

O come, let us worship and fall down before CHRIST. O SON of GOD, who hast risen from the dead, save us singing unto Thee, Alleluia.

But "Thou who hast risen from the dead" *is sung only on Sundays, and in Easter-tide. At other times is sung instead of it the proper* STICHOS OF THE FEAST, *for which see* Menologion *or* Triodion.

And the Deacon himself adores, and the Priest behind him, and they both go into the holy Bema, and the Deacon puts down the Holy Gospels on the Holy Table, and the choir sings the* TROPARION *and* CONTAKION OF THE FEAST, *and the other* TROPARIA OF THE DAY, *for which see* Menologion *or* Triodion. *And when they are singing the last the Deacon saith,*

Let us make our supplications to the Lord.

Priest. For holy art Thou, O our GOD; and to Thee we ascribe the glory, FATHER, SON and HOLY GHOST, now and ever.

Deacon. And world without end.

Choir. Amen.

The Choir sing the

TRISAGION. †

O Holy GOD, Holy and Mighty, Holy and Immortal, have mercy upon us. (*Five Times.*)

Note, *that in great Feasts, instead of the Trisagion we sing,*

As many of you as have been baptized into CHRIST, have put on CHRIST. Alleluia, *etc.*

In the meantime the Priest saith in a low voice, the

PRAYER OF THE TRISAGION.

O Holy GOD, Who abidest in Thy holy places, Who art hymned with the sound of the Trisagion by the Seraphim, and glorified by the Cherubim, and adored by all the heavenly powers: Thou Who didst from nothing call all things into being; Who didst make man after Thine image and likeness, and didst adorn him with all Thy graces; Who givest to him that seeketh, wisdom and understanding, and passest not by the sinner, but dost give repentance unto salvation; Who hast vouchsafed that we, Thy humble and unworthy servants, should stand even at this time before the glory of Thy holy Altar, and should render unto Thee the worship and praise that is meet: do Thou, O LORD, receive out of the mouth of us sinners the Hymn

* The Sanctuary.—*Ed.*

† The Hymn *Trisagios* appears under four different forms which are respectively designated by four different names; TRISAGION, by which the above hymn is known; CHERUBIC HYMN, to be found on page 13, SERAPHIC OR TRIUMPHANT HYMN, page 19, generally called by us the *Ter Sanctus*, or *Trisagion;* and ANGELIC HYMN, known and used by us as *Gloria in Excelsis.—Editor.*

of the Trisagion, and look upon us in Thy goodness. Forgive us every offence, voluntary and involuntary. Sanctify our souls and bodies, and grant that we may serve Thee in holiness all the days of our life; through the intercessions of the holy Bringer-forth of GOD, and of all the Saints, who have pleased Thee since the beginning of the world. For holy art Thou, O our GOD, and to Thee we ascribe glory, FATHER, SON, and HOLY GHOST, now, and ever, and world without end.

When this Prayer is finished, the Priest also, and Deacon, says the TRISAGION, *making at the same time three reverences before the Holy Table. Then the Deacon saith to the Priest,*

Sir, give the order.* *And they go towards the throne.*

And the Priest saith as he goes,

Blessed is He that cometh in the Name of the LORD.

Deacon. Bless, sir, the throne.

Priest. Blessed art thou upon the throne of the glory of Thy Kingdom, Who sittest upon the Cherubim, always, now and ever, and world without end.

And when the Choir have finished the Trisagion, the Deacon coming before the holy doors, saith,

Let us attend.

Deacon. Wisdom.†

Priest. Peace be with you all.

Choir. And with thy spirit.

The Reader saith the PROKIMENON ‡ *of the Epistle.*

Deacon. Let us attend.

The EPISTLE *is read.*

And the Epistle being ended, the Priest saith,

Peace be to thee.

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* That is, the order to *sit down;* it being the custom for the Bishops and Priests to sit during the reading of the *Epistle*, which follows immediately.

† This exclamation of "Wisdom" is a recognition of the Word of God written, as the fountain of wisdom, and is intended to call the attention of all to what is about to be read. It occurs again, and still more emphatically, before the reading of the Gospel for the day.—*Editor.*

‡ The *Prokimenon*, or short anthem before the Epistle, consists of a verse and response: generally, but not always, taken from the Psalms, but hardly ever consisting of consecutive phrases. According to S. Germanus, the Prokimenon signifies the previous proclamation by the Prophets of that CHRIST of Whom the Epistle is about to tell. And the versicles are chosen with that intent, *e.g.*, in the festival of the Expectation of the Nativity:

V. The LORD said unto Me, Thou art My Son.

R. 'Desire of Me, and I shall give Thee the heathen for Thine inheritance.'—*Neale.*

Choir. And with thy spirit.

Reader. Alleluia, Alleluia, Alleluia.

While the Alleluia is being sung, the Deacon, taking the censer with the incense, goes to the Priest, and receiving a benediction from him, censes the Holy Table in a circle, and the whole Sanctuary, and the Priest. And the Priest saith, in a low voice, the

PRAYER BEFORE THE GOSPEL.

O LORD and lover of men, cause the pure light of Thy Divine knowledge to shine into our hearts, and open the eyes of our understanding, that we may comprehend the precepts of Thy Gospel. Plant in us also the fear of Thy blessed commandments, that we, trampling upon all carnal lusts, may seek a heavenly citizenship, both thinking and doing always such things as are well-pleasing in Thy sight. For thou art the illumination of our souls and bodies, O CHRIST our GOD; and to Thee we ascribe glory with the Eternal FATHER, and with Thy all-holy, good, and life-giving SPIRIT, now, and ever, and world without end.

And the Deacon, laying aside his censer, draws nigh to the Priest and bows to him, holding his Orarion, and putting the ends of his fingers upon the Book of the Gospels as it lies upon the Holy Table, he saith;—

Bless, sir, the preaching of the holy Apostle and Evangelist.

The Priest signing him with the Cross, saith,

May GOD, through the prayers of the holy and glorious Apostle and Evangelist, grant thee to proclaim the word with great power, for the fulfillment of the Gospel of His well-beloved SON, our LORD JESUS CHRIST.

And the Deacon saith, Amen.

And, having adored with reverence the Book of the Holy Gospels, he takes it up; and coming out of the Holy Doors, preceded by tapers, he goes and stands in the Ambon, or in the appointed place.

And the Priest, standing at the Holy Table, and looking towards the West, saith with a loud voice,

Wisdom! give heed: let us hear the Holy Gospel. Peace be to all.

Choir. And with thy spirit.

Deacon. The lesson from the Holy Evangelist, N.

Priest. Let us attend.

Choir. Glory be to Thee, O LORD, glory be to Thee.

The Gospel being read, the Priest saith to the Deacon,

Peace be to thee who hast proclaimed the Gospel.

Choir. Glory be to Thee, O LORD, glory be to Thee.

And the Deacon, coming to the Holy Doors, delivers the Book of the Gospels to the Priest; and standing in the accustomed place begins thus:

Let us all say with our whole heart, and with our whole understanding.

Choir. Lord have mercy and hear us. (*Thrice.*)

O Lord Almighty, the God of our fathers, we beseech Thee hear, and have mercy upon us.

Choir. Lord have mercy and hear us. (*Thrice.*)

Have mercy upon us, O God, after Thy great goodness, we beseech Thee, hear, and have mercy upon us.

Choir. Lord have mercy and hear us. (*Thrice.*)

Meanwhile the Priest saith, in a low voice, the

Suppliant Prayer of the Ectene.

O Lord our God, we pray thee to receive this fervent supplication from Thy servants, and have mercy upon us according to Thy great goodness; look down with compassion upon us, and upon all Thy people who are now looking unto Thee for the riches of Thy mercy.

Deacon. Further we pray for all pious and orthodox Christians.

Choir. Lord have mercy and hear us. (*Thrice.*)

Further we pray for our Archbishop, N.

Choir. Lord have mercy and hear us. (*Thrice.*)

Further we pray for our brethren the Priests and Monks, and the whole brotherhood in Christ.

Choir. Lord have mercy and hear us. (*Thrice.*)

Further we pray for the blessed and ever memorable founders of this holy Monastery, [*or* this holy House,] and for all our fathers and brethren that have fallen asleep before us, and lie buried here, and the Orthodox Departed everywhere.

Choir. Lord have mercy and hear us. (*Thrice.*)

Further we pray for mercy, life, peace, health, safety, protection, forgiveness, and remission of sins in behalf of the servants of God, the brethren of this holy Monastery, [*or* this holy House].

Choir. Lord have mercy and hear us. (*Thrice.*)

Further we pray for them that bring forth fruit and do good deeds in this holy and consecrated temple, for them that labour in the word, for them that sing, and for the people that stand round about, and are looking unto Thee for the riches of Thy mercy.

Choir. Lord have mercy and hear us. (*Thrice.*)

Exclamation.

For thou art a merciful God, and the lover of men, and to Thee we ascribe the glory, Father, Son, and Holy Ghost, now and ever, and world without end.

* *Deacon.* Catechumens, pray unto the LORD.

Choir. LORD have mercy and hear us.

Deacon. O ye faithful, let us pray for the Catechumens.

Choir. LORD have mercy and hear us.

Deacon. That the LORD may be merciful unto them;

Choir. LORD have mercy and hear us.

Deacon. That He may teach them the word of Truth;

Choir. LORD have mercy and hear us.

Deacon. That He may reveal unto them the Gospel of righteousness;

Choir. LORD have mercy and hear us.

Deacon. That He may unite them with His Holy, Catholic, and Apostolic Church;

Choir. LORD have mercy and hear us.

Deacon. Save, pity, assist, and continually defend them, O GOD, by Thy grace.

Deacon. Ye Catechumens, bow your heads unto the LORD.

PRAYER FOR THE CATECHUMENS.

Said in a low voice, before the holy Oblation.

O LORD our GOD, who dwellest on high and yet hast respect unto the lowly, who hast sent Thine Only-begotten SON JESUS CHRIST, our GOD and our LORD, to be the salvation of mankind, look down upon thy servants the Catechumens, who bow down their necks unto Thee, and make them worthy, in due time, of the laver of regeneration, of the remission of sins, and to be clothed upon with immortality; unite them with Thy Holy, Catholic, and Apostolic Church, and number them together with the flock of Thy chosen.

With a loud voice.

So that they also, together with us, may magnify Thine adorable and glorious Name, O FATHER, SON, and HOLY GHOST, now and ever, and world without end.

Choir. Amen.

The Priest unfolds the Corporal.

Deacon. Let all the Catechumens depart. Catechumens depart. Let no one of the Catechumens remain.

Ye Faithful, Again and again in peace let us make our supplications to the LORD.

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* This portion of the Liturgy, as far as to the Cherubic Hymn, is generally omitted now, I believe, in Parish Churches.—*Ed.*

And the rest of the Short Ectine as on page 4. *The Priest saying, in a low voice, while this is being sung, the*

FIRST PRAYER OF THE FAITHFUL AFTER THE UNFOLDING OF THE CORPORAL.

We yield Thee Thanks, LORD GOD of power and might, Who hast thought us worthy to stand even now at Thy Holy Altar, and to fall down before Thy mercy-seat, for our sins and for the ignorances of Thy people: receive, O GOD, our supplication; make us worthy to offer to Thee supplications and prayers, and unbloody sacrifices for all Thy people; and endue us whom Thou hast placed in this Thy ministry, with the strength of the HOLY GHOST, that without condemnation and without offence, and with the testimony of a pure conscience, we may at all times, and in all places, call upon Thee; that thou mayest give ear unto our prayer, and be gracious unto us, according to the multitude of Thy mercies.

Deacon. Help, save, have mercy, and preserve us, O GOD, by Thy grace.

Wisdom.

EXCLAMATION.

For unto Thee is due all glory, honour, and worship, FATHER, SON, and HOLY GHOST, now and ever, and world without end.

Deacon. Again, and again in peace let us make our supplications to the LORD. *And the rest of the Short Ectine, as on page* 4, *while the Priest saith, in a low voice, the*

SECOND PRAYER OF THE FAITHFUL.

Again and often we fall down before Thee, and beseech Thee, O good GOD and lover of men, that Thou wouldest give ear unto our prayers, cleanse our souls and bodies from all filthiness of the flesh and spirit, and grant that our standing before Thy holy Altar may be without judgment and without condemnation. Grant, O LORD, that those who pray together with us, may grow in grace, wisdom, and spiritual understanding: grant them at all times with fear and love to serve Thee without reproach; and without condemnation to partake of Thy holy Mysteries, and to be found worthy of Thy heavenly kingdom.

Deacon. Help, save, have mercy, and protect us, O GOD, by Thy grace.

Wisdom.

Priest, (*with a loud voice.*) That, being ever guarded by Thy power, we may ascribe glory unto Thee, FATHER, SON, and HOLY GHOST, now and ever, and world without end.

Choir. Amen.

The Choir sing the

CHERUBIC HYMN.

Let us who mystically represent the Cherubim, and sing the thrice holy hymn to the Life-giving TRINITY, lay aside at this time all worldly cares, that we may receive the King of all.

*Prayer which the Priest saith to himself, while the Cherubic Hymn is being sung.**

No one who is entangled with carnal lusts and pleasures is worthy to approach, and draw near unto Thee, or to execute Thy service, O King of Glory; for to minister unto Thee is great and terrible, even to the heavenly powers themselves. Yet through Thine unspeakable and measureless love, Thou didst unchangeably and immutably become man, and didst take the title of our High Priest, and, as being LORD of all, didst commit unto us the service of this liturgic and unbloody sacrifice, for Thou only O LORD our GOD, art supreme in heaven and in earth; Thou sittest on the throne of the Cherubim; Thou art the LORD of the Seraphim and the King of Israel: Thou only art holy, and dwellest with the holy. On Thee, therefore, I importunately call, Who alone art good and ready to hear; look down upon me a sinner, and Thine unprofitable servant; cleanse my soul and heart from an evil conscience, and strengthen me, who am invested with the honour of this sacred Office, with the might of Thy HOLY SPIRIT, to stand before this Thy holy Table, and to consecrate Thy holy and spotless Body and Thy precious Blood. For to Thee I come bowing my neck, and beseech Thee turn not Thy face away from me, nor reject me from the number of Thy children; but condescend that these Gifts may be offered to Thee by me a sinner and Thine unworthy servant. For Thou art He that offerest, and art offered, and receivest, and art distributed, O CHRIST our GOD; and to Thee we ascribe the glory with Thine Eternal FATHER, and Thy holy, blessed and life-giving SPIRIT, now, and ever, and world without end.

When this prayer is finished, they also (the Priest and Deacon) say the CHERUBIC HYMN. *Then the Deacon, taking the censer, and putting incense on it, goes to the Priest: and after receiving a benediction from him, censes the holy Table in a circle, and all the sanctuary, and the Priest: and he saith the* 51*st Psalm, and other penitential Troparia, such as he will, together with the Priest. And they go to the Prothesis, the Deacon preceding. And the Deacon, having censed the Holy Things, and said to himself,*

GOD be merciful to me a sinner, *saith to the Priest,* Sir, lift up.

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* 'As the Cherubic hymn was only composed in the time of Justinian, it is clear that the prayer of that hymn must be an insertion. And accordingly, it is not to be found in the very ancient Barberini MS. of this Liturgy, to which Goar so often refers.'—*Neale.*

And the Priest lifting up the Aer, puts it on the left shoulder of the Deacon, saying,*

Lift up your hands unto the holy things,† and bless the LORD.

Then, taking the holy Disk,‡ he puts it with all care and reverence on the Deacon's head, the Deacon also holding the censer with one of his fingers. And the Priest taking up the holy Chalice himself, they go out at the north side, preceded by tapers, and move in procession through the Nave,§ to the Bema, [Sanctuary], both praying for all, and saying,

The LORD GOD remember us all in His kingdom, always, now, and ever, and world without end.

And the Deacon, going within the holy doors, stands on the right hand; and when the Priest is about to enter in, he saith to him,

The LORD GOD remember thy Priesthood in His kingdom, always, now, and ever, and world without end.

Priest. The LORD GOD remember thy Diaconate in His kingdom, always, now, and ever, and world without end.

The Choir here conclude the CHERUBIC HYMN, *as follows:*

That we may receive the King of all, invisibly attended by the Angelic Orders. Alleluia, Alleluia, Alleluia.

And the Priest sets down the holy Chalice on the holy Table, and taking the holy Disk from the head of the Deacon, he places that also there, saying,

Honourable Joseph taking Thy precious Body from the cross, wrapped it in clean linen with sweet-smelling spices, and laid it in a new tomb.

In the body wast Thou in the grave, in the spirit in Hades, with the thief in Paradise, whilst yet Thou wast on the throne, O CHRIST, with the FATHER and the HOLY GHOST: for Thou art uncircumscribed, and fillest all things.

The sepulchre which contained Thee, O glorious CHRIST the Life, was more splendid than a royal bride-chamber, more beauteous than Paradise; and was the fountain of our resurrection.

Then taking the coverings from the holy Disk and the holy Chalice, he places them on one side of the holy Table; and taking the Aer from the Deacon's shoulder, and censing it, he covers the holy things with it, saying,

Honourable Joseph, *etc., as before, down to* in a new tomb.

And taking the censer from the Deacon's hands, he censeth the holy things thrice.

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* Veil, or covering for the Holy Things.

† Lift up your hands "*in the sanctuary*," in our version.

‡ What we call the Paten.

§ This is called the Great Entrance.—*Editor.*

Then the Deacon saith,

O be favorable and gracious unto Sion: build Thou the walls of Jerusalem. Then shalt Thou be pleased with the sacrifice of righteousness: with the burnt-offerings and oblations.

Priest. Then shall they offer young bullocks upon Thine altar.

And putting down the censer, and loosening his phelonion, and bowing his head, he saith to the Deacon,*

Remember me, brother and fellow-minister.

And the Deacon saith to him,

The LORD GOD remember thy Priesthood in his kingdom.

Then the Deacon also himself bowing his head, and holding his Orarion with the three fingers of his right hand, saith to the Priest,

Holy Sir, pray for me;

And the Priest saith to him,

The HOLY GHOST shall come upon thee, and the power of the Highest shall overshadow thee.

And the Deacon saith,

The same SPIRIT shall minister together with us, all the days of our life.

And again the Deacon saith,

Holy Sir, remember me.

And the Priest answers,

The LORD GOD remember thee in His Kingdom, always, now, and ever, and world without end.

And the Deacon responds Amen. *And having kissed the Priest's hand, he goes out, and, standing in the customary place, saith,*

Let us fulfill our supplications to the LORD.

Choir. LORD have mercy and hear us.

For the precious gifts here offered, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

For this holy House, and for all that enter it with faith, piety, and godly fear, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

That we may be delivered from all affliction, wrath, danger, and necessity, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

The Priest in the meanwhile saith, in a low voice, the

**Phelonion.* Chasuble. The word used by S. Paul, in connexion with 'books and parchments,' 2. Tim. iv. 13, and translated 'cloak' in the New Testament.—*Editor.*

Prayer of Oblation.

O Lord God Almighty, who only art holy, who receivest the sacrifice of praise from those who call upon Thee with their whole heart, accept this prayer of us sinners, and present it on Thy holy Altar, and make us fit to offer unto Thee oblations and spiritual sacrifices for our own sins, and for the ignorances of the people. Grant us to find favour in Thy sight, that our sacrifice may be acceptable unto Thee, and that the blessed Spirit of Thy Grace may rest upon us, and upon these oblations, and upon all Thy people.

Deacon. Help, save, have mercy, and preserve us, O God, by Thy grace.

Choir. Lord have mercy and hear us.

That the whole day may be perfect, holy, peaceful, and without sin, let us ask from the Lord.

Choir. Vouchsafe this, O Lord.

The Angel of Peace,* the faithful guide, and guardian of our souls and bodies, let us ask from the Lord.

Choir. Vouchsafe this, O Lord.

Pardon and remission of our sins and offences, let us ask from the Lord.

Choir. Vouchsafe this, O Lord.

That which is good and profitable to our souls, and peace to the world, let us ask from the Lord.

Choir. Vouchsafe this, O Lord.

That we may complete the time of our sojourning here in peace and repentance, let us ask from the Lord.

Choir. Vouchsafe this, O Lord.

That the end of our lives may be according to our Christian profession, peaceful, without pain, and without confusion of face; and that we may render a good account at the fearful judgment-seat of Christ, let us ask from the Lord.

Choir. Vouchsafe this, O Lord.

Calling to remembrance the altogether holy, pure, blessed, and glorious Lady, the Bringer-forth of God and ever-virgin Mary, with all the Saints, let us commend ourselves, and each other, and all our life to Christ our God.

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* S. John Chrysostom, in his Homilies, frequently alludes to the prayers of the Church for the *Angel of Peace*, and explains them as imploring God for the protection of His holy Angels against wicked spirits and wicked men, and their guidance in order to secure a quiet life and a peaceful death.—*Editor.*

Choir. To Thee, O LORD.

Priest, with a loud voice,

Through the mercies of Thine only Only-Begotten SON, with whom Thou art to be glorified, with the all-holy, and good, and life-giving SPIRIT, now, and ever, and world without end.

Choir. Amen.

Priest. Peace be with you all.

Choir. And with Thy spirit.

Deacon. Let us love one another, that we may with one accord confess,

Choir. FATHER, SON, and HOLY GHOST, the Consubstantial and Undivided TRINITY.

And the Priest, making three reverences, kisses the holy Gifts as they lie veiled, saying in a low voice, thrice,

I will love Thee, O LORD, my strength; the LORD is my defence, and my refuge, and my deliverer.*

In like manner also the Deacon adores thrice where he stands, and kisses his Orarion on its cross, and thus exclaims,

The doors! the doors! in wisdom let us attend.†

The Priest lifting up the Aer, waves it open over the Gifts.

The People say,

I believe in one GOD, the FATHER Almighty, Maker of Heaven and earth, and of all things visible and invisible. And in one LORD

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* King gives here, from the Russian Office Books, a long Rubric which is not in my edition of the Euchologion, (Venice 1851), as follows:

"*Then he kisses the Holy Things covered as they are, first the top of the holy Disk, then the top of the holy Cup, then the edge of the holy Table next him; if there be two or more Priests each of them kisses the Holy Things, and each other on the shoulder, the one saying:* CHRIST *is amongst us. The other answering:* He is and will be. *Then the Deacons, if there be two or more, each of them kisses the cross of his Orarion, and each other on the shoulder,* saying the same as the Priest said."—*Editor.*

† At this signal in primitive times the believers closed the doors of the building, that those who were not initiated to the Mysteries of Christianity, or those who were its persecutors, might not enter the Church during the Celebration of the Sacrament. In our days there exist no such fears, hence, when the Deacon cries aloud, the doors! the doors! the curtain which screens the Sanctuary is removed, by which is signified that the Mysteries are accessible and visible to all through faith; the same truth being likewise signified by the removal of the veil which covers the Sacred Elements, and which during the hymn of faith is agitated over the Holy Gifts in token of the descent of the HOLY GHOST.—*Mouravieff.*

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* This is what is called "the kiss of peace." "In ancient times, during this Chant, which precedes the Creed, all the Faithful embraced each other; but now only the Priests in the Sanctuary give to the Bishop the kiss of peace, and then kiss each other."—*Mouravieff's Lettre s Sur l' Office Divin de l' Eglise d' Orient.*

Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds. Light of light, very God of very God, begotten, not made, being of one substance with the Father, by Whom all things were made. Who for us men, and for our salvation, came down from Heaven, and was incarnate of the Holy Ghost, and the Virgin Mary, and was made man. He was crucified also for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again according to the Scriptures. And He ascended into Heaven, and sitteth on the right hand of the Father. And He shall come again with glory, to judge both the quick and the dead, Whose kingdom shall have no end. And in the Holy Ghost, the Lord, the Giver of life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. In One, Holy, Catholic, and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the resurrection of the dead. And the life of the world to come. Amen.

Then the Deacon saith,

Let us stand upright, let us stand with fear: let us devoutly offer the holy oblation in peace.

Choir. The mercy of peace, the sacrifice of praise.*

The Priest lifting up the Aer from off the holy Things, lays it aside, saying,

The grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Ghost, be with you all.

The Deacon adoring, goes into the holy Bema; and taking the fan, fans reverently the holy Things.

The Priest, turning to the people, says with a loud voice, †

The grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Ghost, be with you all.

Choir. And with thy spirit.

Priest. Let us lift up our hearts. (*pointing upwards at the same time with his hand.*)

Choir. We lift them up unto the Lord.

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* This obscure expression seems to refer to the saying, "I will have mercy and not sacrifice." This is the "mercy" of *peace;* the "sacrifice" of *praise.* "Grace, mercy and peace" are joined together in holy writ.—*Editor.*

† This is the beginning of the Anaphora, or Liturgy of the Faithful, which answers to the Latin Canon of the Mass.—*Ed.*

Priest. Let us give thanks unto the LORD.

Choir. It is meet and right to worship the FATHER, the SON, and the HOLY GHOST, the Consubstantial, and Undivided TRINITY.

The Priest saith in a low voice, turning to the East,

It is meet and right to praise Thee, to bless Thee, to glorify Thee, to give thanks to Thee, to worship Thee in all places of Thy dominion. For Thou art GOD ineffable, inconceivable, invisible, incomprehensible, the same from everlasting to everlasting: Thou, and Thine Only-Begotten SON, and the HOLY GHOST. Thou broughtest us out of nothing into being, and when we were fallen Thou didst raise us again, and try if by any means Thou couldst bring us to Heaven, and give us an inheritance in Thy future kingdom. For these and all Thy other mercies, whether known to us or unknown, whether manifest or hidden, we give thanks to Thee, and Thine Only-Begotten SON, and Thy HOLY SPIRIT. Accept also our humble acknowledgements that Thou dost vouchsafe to receive this worship at our hands; Thou who art encompassed about with thousands of Archangels, and ten thousands of Angels, the Cherubim, and Seraphim, with six wings and many eyes, who aloft, upon the wing,

With a loud voice,

Sing, proclaim, shout and say the triumphal hymn,

Choir. Holy, Holy, Holy, LORD of Sabaoth: Heaven and earth are full of Thy glory. Hosanna in the highest: Blessed is he that cometh in the Name of the LORD: Hosanna in the Highest.

Then the Deacon, taking the asterisk from the holy Disk, signs it with the sign of the cross, and having kissed it, lays it aside.

The Priest prays in a low voice,

With these blessed powers, O LORD, Thou lover of mankind, we cry out and say: Holy, and most holy, art Thou, and Thine Only-Begotten SON, and Thy HOLY SPIRIT. Holy, and most holy, art Thou, and great is Thy glory; who didst so love the world, that Thou gavest Thine Only-Begotten SON, that whosoever believeth in Him should not perish, but have everlasting life; who coming, and fulfilling all that was appointed Him to do for our sakes, in the night in which He was betrayed, or rather gave Himself up for the life of the world, taking bread into His holy, and spotless, and immaculate hands, He gave thanks, and blessed, sanctified, and brake it, and gave it to His holy Disciples and Apostles, saying,

With a loud voice,

Take, eat; this is My Body, which is broken for you, for the remission of sins. *

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* The Oriental Church, in common with Catholic antiquity and ourselves,

Choir. Amen.

The Priest, in a low voice,

Likewise after supper, He took the cup, saying,

With a loud voice,

Drink ye all of this; This is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins.

Choir. Amen.

The Priest bowing, prays in a low voice,

Remembering, therefore, this command of our SAVIOUR, and all things that were accomplished on our behalf, the Cross, the Tomb, the Resurrection on the third day, the Ascension into heaven, the Sitting on the right hand, the Second and glorious Coming again,

With a loud voice,

In behalf of all, and for all, we offer unto Thee Thine own of Thine own.

Choir. We praise Thee, we bless Thee, we give thanks to Thee, O LORD, and we pray unto Thee, O our GOD.

The Priest prays in a low voice,

Moreover, we offer unto Thee this reasonable and unbloody sacrifice,* and we pray Thee, we beseech Thee, we humbly implore Thee to send down Thy HOLY SPIRIT upon us, and upon these Gifts presented before Thee.

And the Deacon lays aside the fan, and comes close to the Priest, and they both make three reverences before the holy Table, praying privately, and saying,

GOD be merciful to me a sinner. (*Thrice.*)

Then,

O LORD, who did'st send down Thy HOLY SPIRIT upon Thy Apostles at the third hour, take him not from us, O GOD, but renew Him in us who pray unto Thee.

Then,

Make me a clean heart, O GOD, and renew a right spirit within me.

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recites the words of Institution *aloud*, so that the people may hear, and participate in this most solemn part of the service, by responding Amen.

In the Roman Missal the Rubric directs the Priest to recite these *secretly*, the people being informed of the moment of their utterance by the ringing of a little bell, when all fall down upon their knees to worship the now consecrated Host. Nothing of the kind appears in this Liturgy, nor indeed in any other used by the Orthodox Eastern Church.—*Editor.*

* λατρέιαν. Service or servitude, religious service, worship. It may be translated, as we have done, by the word *sacrifice*, as used in our Prayer of Consecration: "And we earnestly desire Thy fatherly goodness mercifully to accept this our *sacrifice* of praise and thanksgiving."—*Editor.*

Cast me not away from Thy presence, and take not Thy HOLY SPIRIT from me.

Then the Deacon, bowing his head and pointing with his Orarion to the Holy Bread, saith in a low voice,

Bless, Sir, the Holy Bread.

And the Priest, standing upright, makes the sign of the cross three times upon the Holy Gifts, saying,

And make this Bread the precious Body of Thy CHRIST.

The Deacon saith, Amen. *And immediately he saith,*

Bless, Sir, the Holy Cup.

And the Priest blessing, saith,

And that which is in this Cup the precious Blood of thy CHRIST.

The Deacon saith, Amen. *And immediately, pointing with his Orarion to both the Holy Things, he saith,*

Sir, bless them both.

And the Priest, blessing both the Holy Things, saith,

Changing them by Thy HOLY SPIRIT.*

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* Μεταβαλὼν τῷ Πνεύματί σου τῷ ἁγίῳ. This is the only expression in this Liturgy which so much as 'looks like' the Roman dogma of Transubstantiation. It would be sufficient to remark touching this point, that the Greek word here used (or its nominal form,) does not, and *cannot* translate the Latin *Transubstantiatio*. Our word *consecration* is a much better translation of μεταβολή. The principal definitions of μεταβάλλω as given in Liddell and Scott's large Greek Lexicon (Fourth Oxford Edition) are, "*To throw in a different position,*' '*to turn about, change, alter one's state or condition,*' '*to change what is one's own,*' yet rather by chance than of set purpose (this being rather μεταλαμβάνω)." And the definitions given of the noun μεταβολή, are "a *transition, change,* mostly rather by accident than of set purpose." "*Change from, rarely change to,* a thing." Thus answering, as before remarked, to our *consecration,* or setting apart *from a common and worldly* to a sacred and holy use.

The Greek word used as the equivalent of *transubstantiatio* is μετουσίωσις, which was coined to translate the Latin word, that was coined in the IX. century, for the then new dogma. This is manifest from the fact that this new Greek word is *not contained at all* in the large Oxford Lexicon above named.

But the difference between the Catholic and Papal doctrines respecting the Holy Eucharist will be most forcibly exhibited by giving the Rubrics of this part of both Offices in parallel columns.

GREEK.	ROMAN.
The Priest prays in a low voice. With these blessed powers, O LORD, Thou lover of mankind, *etc.*, p. 19* * * * and gave it to His Disciples and Apostles, saying,	*Holding his hands expanded over the oblations, he says,* We beseech Thee, O LORD, *etc.* * * * * and gave to His Disciples, saying, take and eat ye all of this.

Deacon. Amen, Amen, Amen.

And bowing his head to the Priest and saying, Holy Sir, remember me a sinner, he stands in his former place, and taking the fan, fans the Holy Things as before.

And the Priest prays in a low voice,

That they may be to those who partake of them, for soberness of mind, for the remission of sins, for the communication of the Holy

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With a loud voice,

Take, eat; this is my Body, which is broken for you, for the remission of sins.

Choir. Amen.

Holding the Host in both hands, between his forefingers and thumbs, he utters secretly the words of consecration, distinctly and attentively.

FOR THIS IS MY BODY.

The words of consecration being uttered, he immediately kneels and adores the Consecrated Host. He rises, shows it to the people, replaces it upon the corporal, and again adores it, and does not separate his thumbs, etc.*

Then uncovering the chalice, he says,

The Priest in a low voice,

Likewise after Supper He took the Cup, saying,

In like manner after he had supped, *with both hands the Priest here takes the chalice, etc.** * * * * He blessed it, and gave it to His disciples, saying, take and drink ye all of it.

He utters the words of consecration secretly over the chalice, holding it a little elevated.

With a loud voice,

Drink ye all of this; this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins.

Choir. Amen.

FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU, AND FOR MANY, FOR THE REMISSION OF SINS.

Having finished the words of consecration, he places the Chalice on the Corporal, and says secretly,

As often as ye shall do these things, ye shall do them in memory of Me.

Kneeling down, he adores it; he rises and shows it to the people, he covers, and again adores it.

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* The Latin is, "Prolatis verbis Consecrationis, Statim Hostiam consecratam genuflexus adorat: surgit, ostendit populo, reponit super Corporale, iterùm adorat." *See* Missal in loco.

The novelty of this practice of the adoration of the Host, so late as the XII. Century, is manifest from the following injunction of Odo, Bishop of Paris, issued A. D. 1196.

"The laity should be frequently admonished, that, as often as they see the Body of our Lord carried by them, they should immediately drop upon their knees, and with joined hands continue in prayer till It has passed, as to their Lord and Maker. *Odon. Synod. Constit. C. V.* § 6 *et* 7. *ap. Mansi, tom.* xxii. *p.* 678.—*Editor.*

Ghost, for the fullness of the kingdom of heaven, for confidence in Thee; and not for judgment or condemnation.

Furthermore, we offer this our reasonable service for those who are departed hence in the faith;* our Forefathers, Fathers, Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Continent persons, and for every righteous Spirit made perfect in faith.

Then censing the Holy Table from in front, he saith with a loud voice,

Especially the altogether holy, pure, blessed and glorious Lady, the Bringer-forth of God, and ever-Virgin Mary.

And he gives back the censer to the Deacon, who, having censed the Holy Table in a circle, reads the Diptychs of those who have fallen asleep, and commemorates silently such of the living and of the dead as he will.

The Priest bowing, prays in a low voice.

Remembering, therefore, this command of our Saviour, and all things that were accomplished in our behalf, the Cross, the Tomb, the Resurrection on the third day, the Ascension into heaven, the Sitting on the right hand, the Second and glorious coming again,

With a loud voice.

In behalf of all, and for all, we offer unto Thee Thine own of Thine own.

Choir. We praise Thee, we bless Thee, we give thanks to Thee, O Lord, and we pray unto Thee, O our God.

Then, with hands folded, he says,

Wherefore, O Lord, we Thy servants, and also Thy holy people, calling to mind the blessed passion of the same Christ Thy Son our Lord, and also His resurrection from the dead, and His glorious ascension into heaven, offer to Thy most excellent Majesty of Thy gifts and presents, *the Priest here folds his hands, and signs thrice over the Host and Chalice*, a pure + Host, a holy + Host, an unspotted + Host, *he signs once over the Host, and once over the Chalice*, the holy + Bread of eternal life, and the Chalice + of eternal Salvation.

Our aim in this note, it may be proper to add, is not to understate the Catholic doctrine of the *real presence* in the Holy Eucharist. This is held by the Anglo-Catholic no less than by the Eastern-Catholic Church, the language of the English Catechism being that the Body and Blood of Christ "are *verily* and *indeed*, taken and received of the faithful in the Lord's Supper"; and the language of our great Expositor Hooker being, that "These Holy mysteries, received in due manner, do instrumentally both make us partakers of the Grace of that Body and Blood, which were given for the life of the world, and besides also impart in true and real though mystical manner, the very Person of our Lord Himself, whole, perfect, and entire, as hath been shewed." *Eccles. Polit.* v. c. 67.—*Editor.*

* The difference between the Oriental and Papal Churches respecting the doctrine of the Eucharist throughout, should be kept distinctly in mind. The latter holding that every time this service is performed, He Who, as St. Paul tells us, was offered 'once for all,' is *immolated and sacrificed afresh*, while the Oriental Church holds with us, that this holy Service is a solemn memorial and representation *unto* God *in Heaven*, as well as unto man on earth, of the great Offering on Calvary of our Divine Head, by virtue of which is derived unto all the members of His Body, whether on earth or in Paradise, all which they receive of salvation and life, refreshment and joy.—*Editor.*

Choir. It is indeed meet to call thee blessed, who art the Bringer-forth of GOD, who art always most blessed, and altogether undefiled, even the Mother of our GOD. We magnify thee who art more honourable than the Cherubim, incomparably more glorious than the Seraphim, who, remaining a pure Virgin, didst bear GOD the WORD, who art truly the Bringer-forth of GOD.

The Priest prays in a low voice,

For S. John the Prophet, the Forerunner, and Baptist; for the holy, glorious, and renowned Apostles; for the Saint [N.] whom we commemorate, and all other Thy Saints, for the sake of whose prayers, O GOD, look upon us: and remember those who are departed this life in hope of the resurrection to eternal life, and give them rest where the light of Thy countenance shineth.*

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* "Though we name them not," says Palmer (Origines Liturgicæ, Vol. II. p. 94. IV. Ed.) "we commemorate the Patriarchs, the Prophets, Apostles, Martyrs, and all the departed righteous, and testify our belief in the immortality of the soul and in life everlasting."

"In primitive times these commemorations were accompanied by prayers for the departed. *When* the custom of praying for the dead began in the Christian Church has never been ascertained. We find traces of the practice in the second Century, and either then, or shortly after, it appears to have been customary in all parts of the Church.* The first person who objected to such prayers was Aërius, who lived in the fourth Century; but his arguments were answered by various writers, and did not produce any effect in altering the immemorial practice of praying for those that rest. Accordingly, from that time all the Liturgies in the world contained such prayers. These facts being certain, it becomes a matter of some interest and importance to ascertain the reasons which justified the omission of these prayers in the Liturgy of the English Church for the first time in the reign of King Edward VI. Some persons will perhaps say that this sort of prayer is unscriptural; that it infers either the Romish doctrine of purgatory, or something else which is contrary to the revealed will of GOD, or the nature of things. But when we reflect that the great divines of the English Church have not taken this ground, and that the Church of England herself has never formally condemned prayers for the dead, but only omitted them in her Liturgy, we may perhaps think that there are some other reasons to justify that omission." * * * * * *

"The satisfactory and sufficient reason, therefore, for the omission of such prayers in the English Liturgies is, that they were *inexpedient*. Considering the circumstances of the times, more evil than good would have been the result of the continuance of this practice. It was therefore relinquished, and the happy consequence was, that all the people gradually became free from the error of purgatory. Thenceforward the Catholic doctrine prevailed in England, that the righteous after death are immediately translated to a region of peace, refreshment and joy; while the

* Prayers and offerings for the departed faithful are mentioned by Tertullian, Cyprian Origen, Cyril of Jerusalem, etc. See Bingham's Antiquities, b. xv. ch. 3, § 15, etc. Taylor's Dissuasive from Popery, part 2, book ii. § 2. Archbishop Usher's Answer to the Challenge of a Jesuit, *etc.*

Furthermore, we beseech Thee, O Lord, to remember the whole Episcopate of Orthodox Christians, who rightly divide the word of truth, the whole Presbyterate, the Diaconate in Christ, and all of the Sacerdotal Order.

Furthermore, we offer unto Thee this our reasonable service for the whole world; for the Holy, Catholic, and Apostolic Church, and for them that live in chastity and holiness of life. For our most faithful Kings, beloved of Christ, for their whole Court and Army. Grant them, O Lord, a peaceful reign, and grant that in their peace, we may also lead a quiet and peaceable life, in all godliness and honesty.

With a loud voice,

Especially remember, O Lord, our Archbishop N., whom preserve to Thy holy churches in peace, in safety, in honor, in health, in length of days, and rightly dividing the word of Thy truth.

Choir. For all mankind.

The Deacon, standing by the holy doors, saith, N. the Patriarch, Metropolitan, or Bishop, (as the case may be) and the rest.

Then he recites the Diptychs of the living.

And the Priest prays in a low voice,

Remember, O Lord, this City, [*or* Monastery], in which we dwell, and every other City and Country, and the Faithful that dwell therein. Remember, O Lord, all that travel by land or by water, all that labour under sickness, sorrow, or captivity, and deliver them. Remember, O Lord, all that bring forth the fruit of good works in Thy holy Church and are mindful of the poor, and send down Thy blessing upon us all.

With a loud voice,

And grant that we may with one mouth, and with one heart, praise and magnify Thy great and glorious Name, O Father, Son, and Holy Ghost, now, and ever, and world without end.

Choir. Amen.

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wicked are consigned to a place of torment from whence there is no escape. And when the doctrine of purgatory had been extirpated, the English Church *restored the commemoration of saints departed in the Liturgy*, which had been omitted for many years, from the same caution and pious regard to the souls of her children."

The doctrine of the Oriental Church, including both the Orthodox and those separated from them, in common with that of the Anglican, is almost *directly opposite* to that of the Church of Rome touching the state of the faithful departed. Orientals and Anglicans maintain that, generally speaking, and upon the whole, the state of the faithful departed is a state of light, and rest, and peace, and refreshment; of happiness far greater than any belonging to this life, yet inferior to that which shall be enjoyed after the resurrection and the final judgment. The doctrine of the Papists, on the other hand, is, that generally speaking, and upon the whole, the state of the faithful departed is a state of penal torment, differing from that of hell only in the certainty of future deliverance.—*Editor.*

And turning to the people, and blessing them, he saith,

And the mercies of the great GOD, and of our SAVIOUR JESUS CHRIST, be with us all.

Choir. And with thy spirit.

The Deacon, taking the suitable time from the Priest, and going and standing in the accustomed place, saith,

Calling to remembrance all the Saints, again and again, in peace let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

For the sake of the precious gifts now offered, and consecrated,* let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

That our merciful GOD, the Lover of mankind, receiving them on His holy, and heavenly, and spiritual Altar, as the odour of a sweet smelling savour, may in return send down upon us His Divine grace, and the gift of the HOLY GHOST, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

That we may be delivered from all tribulation, wrath, danger, and necessity, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

The Priest bowing, meanwhile prays in a low voice,

To thee, O LORD, the Lover of mankind, we commend all our life, and all our hope, and we pray thee, we beseech Thee, we implore Thee, to make us worthy to partake of the heavenly and tremendous Mysteries of this sacred and spiritual Table, with a pure conscience, for the remission of sins, for the pardon of transgressions, for the fellowship of the HOLY GHOST, for sure confidence in Thee, and not unto judgment, or to condemnation.

The Deacon:

Help, save, have mercy, and preserve us, O GOD, by thy grace.

Choir. LORD have mercy and hear us.

That the whole day may be perfect, holy, peaceful, and without sin, let us ask from the LORD.

Choir. Vouchsafe this, O LORD.

The angel of peace, the faithful guide, and guardian of our souls and bodies, let us ask from the LORD.

Choir. Vouchsafe this, O LORD.

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* *Offered and consecrated,* Προσκομισθέντων, καὶ ἁγιασθέντων.

Pardon and remission of our sins and offences, let us ask from the LORD.

Choir. Vouchsafe this, O LORD.

That which is good and profitable to our souls, and peace to the world, let us ask from the LORD.

Choir. Vouchsafe this, O LORD.

That we may complete the time of our sojourning here in peace and repentance, let us ask from the LORD.

Choir. Vouchsafe this, O LORD.

That the end of our lives may be according to our Christian profession, peaceful, without pain, and without confusion of face; and that we may render a good account at the fearful judgment-seat of CHRIST, let us ask from the LORD.

Choir. Vouchsafe this, O LORD.

Having prayed for the Unity of the faith, and the Communion of the HOLY GHOST, let us commend ourselves, and each other, and all our life to CHRIST, our GOD.

Choir. To Thee, O LORD.

The Priest, with a loud voice,

And make us worthy, O LORD, with confidence, and without condemnation, to presume to call upon Thee, our GOD and Heavenly Father, and say:—

The people say,

Our FATHER, Which art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done, in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil.

Priest. For Thine is the Kingdom, and the Power, and the Glory, FATHER, SON, and HOLY GHOST, now, and ever, and world without end.

Choir. Amen.

Priest. Peace be with you all.

Choir. And with thy spirit.

Deacon. Bow down your heads unto the LORD.

Choir. To Thee, O LORD.

The Priest bowing, prays in a low voice,

We give thanks unto Thee, O King invisible, who, through Thine infinite power hast created all things and, in the abundance of Thy mercy,

hast, out of nothing, called all things into being. Look down from heaven, O Lord, upon those who bow down their heads unto Thee, for they bow them not to flesh and blood, but unto Thee, the terrible God. Dispense therefore, O Lord, these mysteries lying before Thee, unto all of us for good, according to our several necessities. Preserve all who travel by land or by water, and heal all who are diseased, Thou that art the Physician of our souls and bodies.

EXCLAMATION.

Through the grace, compassion, and loving kindness of Thine Only-Begotten Son, with whom Thou art blessed, together with the all-holy, and good, and life-giving Spirit, now, and ever, and world without end.

Choir. Amen.

The Priest bowing, prays in a low voice,

Hear us, O Lord Jesus Christ, our God, out of Thy holy dwelling place, and from the Throne of the glory of Thy kingdom, Thou that sittest above with Thy Father, and yet art invisibly here present with us; and vouchsafe to impart unto us, by Thy mighty hand, Thine immaculate Body and precious Blood, and by our hands unto all Thy people.

Then the Priest adores, and likewise the Deacon, in the place where he stands, saying, in a low voice, thrice,*

God be merciful to me, a sinner.

And when the Deacon sees the Priest stretching forth his hands, and touching the Holy Bread to make the Holy Elevation † he exclaims aloud,

Let us attend.

And the Priest lifting up the Holy Bread ‡ exclaims,

Holy things for holy persons.

Choir. There is one Holy, one Lord Jesus Christ, to the glory of God the Father. Amen.

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* This is no papal worship of the Host. The original is Εἶτα προσκυνεῖ ὁ ἱερεύς, κ.τ.λ. The verb is the same that has been used all along, to express the *reverences* of the Priest and Deacon, as, for example, on page 9: *And having adored with reverence the Book of the Holy Gospels*, etc., the Greek being καὶ κροσκυνήσας μετ' εὐλαβείας το ἅγιον Εὐαγγέλιον.

† This elevation explains itself. It is analogous to the elevation of the Gospels over the Deacon's head, at the Little entrance; while the exclamation with which it is accompanied, "holy things for holy persons," serves as a warning to the unworthy not to approach. There is, in practice, no kneeling or prostration here, nor do the Choir sing "Saving Host, we fall before thee," as do the Papists.—*Editor.*

‡ Still called "Holy *Bread.*"

Then the Choir sing the KOINONICON,* *as appointed. On Sundays,*

O praise the LORD of Heaven; praise him in the height. Alleluia, Alleluia, Alleluia.

But observe, *that in other Feasts the Koinonicon specially appointed is sung, for which see* Menologion *or* Triodion.

Then the Deacon goes into the Holy Bema; and, standing on the right hand of the Priest, who holds in his hand the Holy Bread, he saith:

Break, Sir, the Holy Bread.

The Priest, dividing it into four parts with care and reverence, saith,

The Lamb of GOD is broken and distributed; broken and not divided asunder; ever eaten and never consumed; but sanctifying all who are partakers thereof.

And the Deacon, pointing with his Orarion to the Holy Cup, saith,

Fill, Sir, the Holy Cup.

The Priest, taking the upper portion, (that is the I. H. C.) makes with it the sign of the cross over the Holy Cup, saying,

The fullness of the Cup, of faith, of the HOLY GHOST;† *and thus puts it into the Holy Cup.*

Deacon. Amen.

And taking the warm water, he saith to the Priest,

Bless, Sir, the warm water.

The Priest blesseth, saying,

Blessed is the fervor of thy Holy Gifts, always, now, and ever, and world without end. Amen.

And the Deacon pours as much as is necessary,‡ in the form of a cross, into the Holy Cup, saying,

The fervor of faith is full of the HOLY GHOST. Amen.

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* This is the Communion Hymn, and is sung while the Clergy are communing. It is variable with the day. The 1st verse of Psalm cxlviii. here given, is, I presume, ordinarily sung when no special one is appointed, as I find it given, with its proper music, in the old Slavonian, modern Russ, and Greek music books alike. It is variously set, even in the same book, and sometimes, as a highly elaborated anthem. —*Editor.*

† Πλήρωμα Ποτηρίου, Πίστεως, Πνεύματος ἁγίου.

‡ "This very strange rite, the pouring warm water into the chalice after consecration, occasioned the greatest astonishment among the Latins at the Council of Florence. Dorotheus, Bishop of Mitylene, is said to have given the Pope ample satisfaction by his explanation, which, however, is unfortunately lost. But S. Germanus tells us: "As Blood and warm Water flowed both of them from the side of CHRIST, thus hot water, poured into the chalice at the time of consecration, gives a full type of the mystery, to those who draw that holy liquid from the chalice, as from the life-giving side of our LORD."—*Neale.*

Then setting down the warm water, he stands a little way off. And the Priest bowing down his head, prays, saying,

I believe, LORD, and confess that Thou art the true CHRIST, the SON of the living GOD, Who didst come into the world to save sinners, of whom I am chief. I believe also that this is Thy most pure Body indeed, and that this is Thy holy Blood indeed. Therefore, I beseech Thee, have mercy upon me, and pardon my transgressions voluntary and involuntary, by word or by deed, knowingly or ignorantly committed, and grant me to participate unblamably of Thy Holy Mysteries, for the forgiveness of sins, and for eternal life.

Receive me now, O SON of GOD, as a partaker of Thy Mystical Supper: for I will not divulge this Mystery to Thine enemies, or like Judas, give Thee a deceitful kiss; but I will confess Thee, as did the thief: remember me, O LORD, in Thy Kingdom.

Let not, O LORD, the participation of Thy Holy Mysteries be to my judgment or condemnation, but for the healing of both soul and body.

Then taking one part of the Holy Bread, he saith,

The precious, and all holy Body of our LORD, and GOD, and SAVIOUR JESUS CHRIST, is partaken of by me N., Priest, for the remission of my sins, and for everlasting life.

And thus he partakes of that which is in his hands with fear and all caution. Then he saith,

Deacon, draw near.

And the Deacon approaches, and reverently makes an obeisance, asking forgiveness, saying, Pardon me, O Holy Father.* *And the Priest, taking the Holy Bread, gives it to the Deacon, and the Deacon kissing the hand that gives it, takes the Holy Bread, saying,*

Make me, Sir, partaker of the precious and holy Body of our LORD, and GOD, and SAVIOUR JESUS CHRIST.

The Priest saith,

N. the holy Deacon is made partaker of the precious, holy, and immaculate Body of our LORD, and GOD, and SAVIOUR JESUS CHRIST, for the remission of sins, and for everlasting life.

And the Deacon, going behind the Holy Table, and bowing his head, prays and receives, in the same manner as the Priest. Then the Priest standing up, takes the Holy Chalice, with its covering, in both hands, and drinks three times, saying,

I, N., Priest, the servant of GOD, partake of the pure and holy Blood of our LORD, and GOD, and Saviour JESUS CHRIST, for the remission of my sins, and for everlasting life.†

And then he wipes the Holy Cup, and his own lips, with the covering which he hath in his hands, and saith,

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* King.—*Ed.* † King.—*Ed.*

Behold, this hath touched my lips, and shall take away my transgressions, and cleanse me from my sins.*

And he calls the Deacon, saying,

Deacon, draw near.

And the Deacon comes and adores once, saying,

Behold, I draw near unto the Immortal King. I believe, LORD, and confess, *to the end, as above.*

And the Priest saith,

N., Deacon, the servant of GOD, is made partaker of the precious and holy Body of our LORD, and GOD, and SAVIOUR JESUS CHRIST, for the remission of sins, and for everlasting life.

And the Deacon having received, the Priest saith,

Behold, this hath touched thy lips, and shall take away thy transgressions, and cleanse thee from thy sins.

Then the Deacon, taking the holy Disk, and holding it over the holy Cup, wipes it thoroughly with the holy sponge, and with care and reverence covers the holy Cup with the veil. In like manner he places the asterisk over the holy Disk, and covers that in the same manner.

Then the Priest saith the Prayer of Thanksgiving, in a low voice.

We give thanks unto Thee, O LORD, Lover of mankind, Benefactor of our souls, that Thou hast this day accounted us worthy of Thy heavenly and immortal Mysteries. Rightly direct our way; strengthen us in Thy fear, protect our life, and uphold our steps, through the prayers and supplications of the glorious Bringer-forth of GOD, and of all the saints.

Then the doors of the holy Bema are opened. And the Deacon, having made one reverence, takes the holy Cup with care, and goes to the door, and raising the holy Cup, shows it to the people, saying,

In the fear of GOD, in faith, and in charity draw near.

Choir. Blessed is He that cometh in the Name of the LORD: the LORD is GOD, and is manifested unto us.

Then they who are to communicate draw near with all reverence, and hold their arms crossed on their breast; and the Priest, as he distributes the Mysteries to each, saith,

N., the servant of GOD, is made partaker of the holy, and immaculate Body and Blood of our LORD, and GOD, and SAVIOUR JESUS CHRIST, for the remission of his sins, and for everlasting life.

And the Priest blesses the people, saying over them with a loud voice,

O GOD, save thy people, and bless Thine inheritance.

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‡ King.—*Ed.*

Choir. We have seen the true Light, we have received the heavenly SPIRIT, we have found the true Faith, we adore the Undivided TRINITY, which hath wrought salvation for us.

Note, *that on Festivals of our* LORD *and of the blessed Virgin, instead of the foregoing the* TROPARION OF THE FEAST *is sung.*

And the Priest and the Deacon return to the Holy Table. And the Deacon, placing upon it the holy Cup, saith to the Priest,

Lift up, Sir.

The Priest censeth three times, saying secretly each time,

Set up Thyself, O GOD, above the heavens, and Thy glory above all the earth.

Then, taking the holy Disk, he puts it upon the head of the Deacon, and the Deacon taking it with reverence, and looking out towards the door, goes in silence to the Prothesis, and puts it down: and the Priest having made obeisance, takes the holy Chalice, and turns towards the doors, saying secretly,

Blessed be our GOD: *then aloud,*

Always, now and ever, and world without end.

Choir. Amen.

Let our mouth be filled with Thy praise, O LORD, that we may sing of thy glory, because Thou hast vouchsafed to make us partakers of Thy holy, divine, immortal and life-giving Mysteries: preserve us in Thy holiness all our days, that we may learn Thy righteousness. Alleluia, Alleluia, Alleluia.

And the Deacon having come out, and standing in the accustomed place, saith,

Having duly participated of the divine, spotless, immortal, heavenly, life-giving and tremendous Mysteries of CHRIST, let us meetly give thanks unto the LORD.

Choir. LORD have mercy and hear us.

Help, save, have mercy and preserve us, O GOD, by Thy grace.

Choir. LORD have mercy and hear us.

Praying that we may finish this day in holiness, peace, and without sin, let us commend ourselves, and each other, and all our life to CHRIST our GOD.

Choir. To thee, O LORD.

The Priest then holding the Book of the Gospels upright, makes with it the sign of the cross on the antimensa, saying aloud,

For Thou art our sanctification, and to Thee we offer up our praise, to the FATHER, and to the SON, and to the HOLY GHOST, now, and ever, and world without end.

Choir. Amen.

Priest. Let us depart in peace.

Choir. In the Name of the LORD.

Deacon. Let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

Then the Priest saith in an audible voice, without the Bema, the

PRAYER BEHIND THE AMBON.*

O LORD, who blessest them that bless Thee, and sanctifiest them that put their trust in Thee, save Thy people and bless Thine inheritance; guard the fulness of Thy Church, sanctify those who love the beauty of Thine house; glorify them by Thy Divine power, and forsake not us who put our trust in Thee. Give peace to Thy world, to Thy Churches, to Thy Priests, to our Kings, to the army, and to all Thy people: for every good gift and every perfect gift is from above, and cometh down from Thee, the Father of lights, and unto Thee we ascribe the glory, and thanksgiving, and worship, FATHER, SON, and HOLY GHOST, now, and ever, and world without end.

Choir. Amen. Blessed be the Name of the LORD, from this time forth and forever more. (*Thrice.*)

The Prayer behind the Ambon being ended, the Priest goes through the holy Doors, and departs into the Prothesis, and saith this Prayer in a low voice.

Thou, O CHRIST our GOD, who art Thyself the fulness of the Law and of the Prophets, who didst accomplish all the dispensation of the Fathers, fill our hearts with joy and gladness, always, now, and ever, and world without end. Amen.

Deacon. Let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

Priest. The blessing of the LORD be upon you, through His grace and love to mankind, always, now, and ever, and world without end.

Choir. Amen.

Then,

Glory be to Thee, O CHRIST our GOD and hope, glory be to Thee.

People. Glory be to the FATHER, and to the SON, and to the HOLY GHOST, now and ever, and world without end.

* The name of this prayer is taken from the place where the Priest stands; it is intended as a summary of all the prayers which he had before offered in a low voice, and not heard therefore by the people.—*King.*

Then the Priest gives

The Dismissal.

And the Deacon, also going through the north door, gathers together the Holy Things, with fear and all safety: so that not the very smallest particle should fall out, or be left; and he washes his hands in the accustomed place. And the Priest goes forth, and gives the Antidoron to the people. Then he goes into the holy Bema, and puts off his Priestly vestments, saying,* Nunc Dimittis, *the* Trisagion, *and the other things.*

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* *Antidoron.* The remainder of the loaves that were presented at the offertory for the holy Service, and out of which small pieces only were cut for consecration. The *consecrated* elements are consumed by the *Clergy only.—Editor.*

PAPERS

OF THE

RUSSO-GREEK COMMITTEE.

No. VII.

THE OFFICES OF HOLY BAPTISM AND CONFIRMATION, OF THE ORDINATION OF DEACONS, DEACONESSES, PRIESTS, AND BISHOPS, AND OF CONFESSION, ACCORDING TO THE USE OF THE CATHOLIC, ORTHODOX, EASTERN CHURCH.

THE OFFICE OF HOLY BAPTISM.*

The Priest enters the Church and changes all his sacerdotal vestments and his maniple for white ones, and all the tapers being lighted, taking a censer, he goes into the Baptistery, and incenses it in a circle, and giving back the censer (to the Deacon), he adores. †

Then the Deacon says:

Sir, give the Benediction.

Priest (*aloud*). Blessed be the kingdom of the FATHER, the SON, and the HOLY GHOST, both now and ever, unto ages of ages.

Choir. Amen.

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* This and the following Offices, as far as to the Consecration of Bishops, are from the recent translation of the Rev. Dr. Littledale, with a few changes of words and phrases.—*Editor.*

† Προσκυνεῖ *makes obeisance, does reverence.* It is the custom with Oriental Christians on entering and leaving the house of God, and specially before engaging in any Solemn Office, and frequently whilst performing it, to make one or more (usually three) *reverences.* It is simply bowing half way to the ground, and at the same time making the sign of the cross, by touching, with the thumb and two fingers brought together, the forehead, breast, right shoulder, and (in Russia) left side, to form the cross of St. Andrew the Apostle of the Scythians.—*Editor.*

Deacon. In peace let us make our supplications to the LORD.

Then follows the GREAT ECTENE, * *with these additional Suffrages.*

That this water may be hallowed by the might, and operation, and visitation of the HOLY GHOST.

Choir. LORD have mercy and hear us.

That there may be sent down upon it the grace of redemption, the blessing of the Jordan.

Choir. LORD have mercy and hear us.

That the purifying might of the supersubstantial Trinity may visit these waters.

Choir. LORD have mercy and hear us.

That we may be illuminated with the light of knowledge, and holiness, through the visitation of the HOLY GHOST.

Choir. LORD have mercy and hear us.

That this water may become a means of averting every snare of visible and invisible enemies.

Choir. LORD have mercy and hear us.

That he who is to be baptized therein may be worthy of the kingdom of incorruption.

Choir. LORD have mercy and hear us.

For him who now cometh to holy illumination and for his salvation.

Choir. LORD have mercy and hear us.

That he may become a child of the light and an inheritor of eternal blessings.

Choir. LORD have mercy and hear us.

That he may be planted together and be a partaker of the death and resurrection of CHRIST our GOD.

Choir. LORD have mercy and hear us.

That he may keep the robe of his Baptism and the earnest of the SPIRIT stainless and unblamable in the terrible day of CHRIST our GOD.

Choir. LORD have mercy and hear us.

That this water may be to him the laver of regeneration, for the remission of sins and the putting on of incorruption.

Choir. LORD have mercy and hear us.

That the LORD GOD may hear the voice of our prayer.

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* This is given with the LITTLE ECTENE and LITANY OF THE DEACON at the end of this Paper, for more convenient reference, as they are all interwoven with almost every Office.—*Editor.*

Choir. LORD have mercy and hear us.

That both he and we may be delivered from all tribulation, anger, danger, and necessity.

Choir. LORD have mercy and hear us.

Help, save, have mercy, *etc., as in* GREAT ECTENE.

When the Deacon has said this, the Priest says the following Prayer, in a low voice:

Gracious and merciful GOD, who triest the hearts and reins, and alone knowest the secrets of men, for there is nothing hidden before Thee, but all things are naked and laid bare before Thine eyes. Thou who knowest what is in me, despise me not nor turn away Thy face from me, but overlook my transgressions in this hour, Who overlookest the transgressions of men that they may repent, and wash away the filth of my body and the spot of my soul, and sanctify me wholly, with Thine unseen might, and with the right hand of Thy SPIRIT: lest I, who preach freedom to others, and offer it with steady faith in Thine unspeakable goodness, should myself be reprobate as a servant of sin. O LORD, only good and merciful, let me not be turned away humbled and ashamed, but send to me power from on high, and strengthen me for the ministration of this Thy present great and heavenly Sacrament, and form Thy CHRIST in him who is about to be born again through me, pitiable as I am, and build him up upon the foundation of Thy Apostles and Prophets, and pull him not down, but plant him as a plant of truth in thy Holy Catholic and Apostolic Church, and pluck him not out; that as he advances in holiness, through him Thy Holy Name, that of the FATHER, SON, and HOLY GHOST, may be glorified, both now and ever, and to ages of ages. Amen.

Note, *that the Priest says nothing aloud, but says even the* Amen *to himself. Then he says this Prayer, with a loud voice:*

Great art Thou, O LORD, and wonderful are Thy works, and no speech is enough for the praise of Thy mighty acts. (*Thrice*). For by Thy will Thou bringest all things to existence out of nothing, and holdest creation together with Thy power, and rulest the world with Thy Providence. For Thou who didst make creation from four elements, crownest the circle of the year with four seasons. All the Spiritual Powers fear Thee. The sun praises Thee, the moon glorifies Thee, the stars adore Thee, the light hearkeneth to Thee, the depths dread Thee, the springs of waters serve Thee. Thou hast stretched out the heavens like a curtain, Thou hast founded the earth upon the waters, and hast placed the sand for a bound of the sea, and hast poured out the air for breathing. The Angelic Powers minister unto Thee, the choirs of Archangels adore Thee, the many-eyed Cherubim and the six-winged Seraphim which sur-

round Thee, veil themselves in awe of Thine unapproachable glory. For Thou, who art God, incomprehensible, unspeakable, and without beginning, didst come upon the earth, taking the form of a servant, being in the likeness of man, for, O Master, through the bowels of Thy mercy, Thou couldst not endure to behold mankind oppressed by the devil, but Thou camest and savedst us. We confess Thy grace, we proclaim Thy mercy, we hide not Thy benefits. When Thou didst deliver the human race, Thou didst hallow the Virgin's womb by Thy birth; all creation hymned Thee when Thou didst appear; for Thou, our God, wast seen upon earth, and didst converse with men.

Thou too didst hallow the streams of Jordan, sending down upon them from heaven Thy All-holy Spirit, and Thou didst break in pieces the heads of the dragons which lurked there. Be present now also, O merciful King, through the visitation of Thy Holy Spirit, and sanctify this water. (*Thrice*). And give it the grace of redemption, the blessing of the Jordan. Make it a fount of incorruption, a gift of sanctification, a ransom of sins, a healer of disease, a destruction to evil spirits, unapproachable by hostile powers, fulfilled with angelic strength. Let all those who plot against Thy creature flee from it, for I have called, O Lord, on Thy Name, the Name which is wonderful and glorious, and terrible to Thy foes.

And he makes the sign of the cross, breathing thrice on the water, and prays, saying:

Let all the hostile powers be crushed under the sign of the form of Thy Cross (*Thrice*). Let all the invisible idols of the air depart from us, and let not the demon of darkness hide within this water, nor, we beseech Thee O Lord, let the evil spirit descend into it together with him who is to be baptized, bringing with him darkness of reason and confusion of understanding. But do Thou, O Lord of all, make this water water of redemption, water of sanctification, purifier of flesh and spirit, looser of bonds, looser of transgressions, illumination of the soul, laver of regeneration, renewal of the spirit, grace of adoption, putting on of incorruption, fountain of life. For Thou, O Lord, hast said: Wash you, make you clean, put away the evil of your doings from your souls. For Thou hast given us the new birth from on high, through water and the Spirit. Be present, O Lord, with this water, and grant that he to be baptized therein may be changed so as to put off the old man, corrupt according to

the deceitful lusts, and to put on the new man, renewed after the image of his Maker, that being planted in the likeness of Thy death through Baptism, he may be also a partaker of Thy resurrection, and that, preserving the gift of Thy HOLY SPIRIT, and increasing the grace committed to his charge, he may receive the prize of his high calling, and be numbered with the first-born whose names are written in heaven, in Thee, our GOD, and LORD JESUS CHRIST. For to Thee is due the glory, might, honor and worship, with Thine eternal FATHER, and Thine All-holy, good and life-giving SPIRIT, now and ever, and to ages of ages. Amen.

Priest. Peace be with you all.

Deacon. Bow down your heads to the LORD.

And he breathes thrice upon the oil-vessel, and signs it, to wit the oil, three times, as it is borne by the Deacon, and when the latter says: Let us beseech the LORD, *the Priest says the following Prayer, in a low voice.*

O Master, LORD GOD of our fathers, who didst send a dove to those in Noah's Ark, holding an olive-branch in its beak, as a mark of reconciliation and of salvation from the flood, and who didst through them foreshow the mystery of grace, and didst appoint the fruit of the olive for the fulfilment of Thy Holy Mysteries; who didst through it fill those under the Law with the HOLY SPIRIT, and dost perfect those who are under Grace; do Thou likewise bless this oil with the might and operation, and visitation of Thy HOLY SPIRIT, that it may be the anointing of incorruption, the weapon of righteonsness, the renewal of soul and body, the averter of all the operations of the devil, for the removal of all evil from them who anoint with it in Faith, and from those who partake of it to Thy glory, and that of Thine only Begotten SON, and Thine All-Holy, good and quickening SPIRIT, now and ever, and to ages of ages. Amen.

Choir. Amen.

Deacon. Let us attend.

The Priest singing the ALLELUIA *thrice with the people, makes three crosses with the oil in the water.* * *Then he says aloud:*

Blessed be GOD, who enlighteneth and sanctifieth every man that cometh into the world, now and ever, and to ages of ages.

Choir. Amen.

Then the Candidate is brought forward, and the Priest takes some of the oil, and makes the sign of the cross upon his forehead, breast and back, saying:

The servant of GOD (N.) is anointed with the oil of gladness, in the Name of the FATHER, the SON, and the HOLY GHOST. Amen.

* This is for the consecration of the water in which the person is to be baptized. *Editor.*

And signing him on the breast and the back ; at the breast he says :

For the healing of soul and body.

At the ears :

For the hearing of faith.

At the feet :

To walk in Thy paths.

At the hands :

Thy hands have made me and fashioned me.

And when all his body has been anointed, the Priest baptizes him, holding him erect and looking to the East, and says :

The servant of God (N.) is baptized in the name of the FATHER, Amen, and of the SON, Amen, and of the HOLY GHOST, Amen.

At each address he dips him and raises him again. And after the Baptism the Priest washes his hands, chanting with the people :

Blessed is he whose unrighteousness is forgiven, and whose sins are covered, *and the rest of Psalm* xxxii, *thrice.*

And putting the chrisom-robe on the newly-baptized, he says :

The servant of GOD (N.) hath put on the robe of righteousness in the name of the FATHER, and of the SON, and of the HOLY GHOST.

And he chants the TROPARION. *Fourth Plagal Tone :*

Give me a shining robe,
Thou who deckest Thyself with light as with a garment,
O merciful CHRIST our GOD.

And after the vesting, the Priest prays, saying the following prayer :

Let us make our supplications to the LORD.

Blessed art Thou, O LORD GOD Almighty, Fountain of goodness, Sun of righteousness, Who hast shined as a light of salvation on them that sat in darkness, through the manifestation of Thy SON our GOD, and hast given to us sinners the blessed purification of holy Baptism, and the divine hallowing in the quickening Chrism. And as Thou hast now vouchsafed a new birth to thy servant of late illuminated through water and the SPIRIT, and hast granted him remission of his voluntary and involuntary sins, so now, O LORD, Almighty and Merciful Being, grant him also the seal of Thy holy, omnipotent, and adorable SPIRIT, and the reception of the holy Body, and the precious Blood of Thy CHRIST. Keep him in thy sanctification, confirm him in the orthodox Faith, deliver him from the evil one and all his devices, and preserve his soul in Thy saving fear, in holiness and righteouness, that

pleasing Thee in every deed and word, he may become a son and heir of Thy heavenly Kingdom.

With a loud voice.

For Thou art our GOD, the GOD of Mercy and Salvation, and we ascribe glory to Thee, FATHER, SON, and HOLY GHOST, now and ever, and to ages of ages. Amen.

THE HOLY CHRISM. *

The foregoing Prayer being finished, the baptized person is anointed with the Holy Chrism, the Priest making therewith the sign of the Cross on his forehead, on his eyes, his nostrils, his mouth, both ears, his breast, his hands and his feet, saying at each part.

The seal of the gift of the HOLY GHOST. Amen.

Then the Priest, with the Sponsor and the Child, makes a circle, the Choir in the meanwhile singing:

As many of you as has have been baptized into CHRIST have put on CHRIST. Alleliua. (*Thrice.*)

Then the PROKEIMENON.

The Lord is my light and my salvation, whom, then shall I fear?

STICHOS.

The Lord is the defence of my life, of whom then shall I be afraid?

The EPISTLE.

Romans, vi. ver. 3 to 12.

Priest. Peace be with thee.
Deacon. Wisdom. Let us attend.
Reader. Psalm.† Alleluia. (*Thrice.*)

The GOSPEL.

St Matthew, xxvii. ver. 16th *to the end.*

Then is said the

LITANY OF THE DEACON. ‡

With this additional Suffrage before the Exclamation:

Further we pray for the newly-enlightened servant of GOD (N.) that he may be preserved in the faith of a pure confession, in purity,

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* This is the Rite of Confirmation, according to the use of the Eastern Church, the oil used having been previously consecrated by a Bishop for the purpose.—*Editor.*

† That is, he repeats the Prokeimenon while the Alleluia is sung by the choirs.

‡ Given at the end of this Paper.

and in fulfilling the Commandments of CHRIST all the days of his life.

After the Exclamation.

Choir. Amen.

Priest. Glory be to Thee, O CHRIST, our GOD, our hope, glory be to Thee.

Glory. Both now.

LORD have mercy upon us. (*Thrice.*)

THE DISMISSAL.

FORM FOR ORDINATION OF A DEACON.

After the Bishop has uttered the Exclamation : And the mercies of the great GOD, and our SAVIOUR JESUS CHRIST shall be with you all,* *two Deacons going out of the Holy Bema, take him who is to be ordained Deacon, and who is standing in the Solium, and lead him to the Holy Bema, going thrice round the holy Table singing :* Holy Martyrs, valiantly contending. *Then the Candidate, advancing to the Bishop, is signed by him thrice on the head. After this the Bishop directs him to be ungirded, and the maniple to be taken from him. Then the Candidate rests his head on the Holy Table, and bends his right knee. And when the Arch-deacon has said:* Let us attend, *the Bishop, laying his right hand on the head of the Candidate, says aloud :*

The Divine Grace, which always healeth that which is sick, and filleth up that which lacketh, advances this most pious Sub-deacon to be Deacon. Let us therefore pray for him, that the grace of the All-HOLY SPIRIT may come upon him.

Then Lord have mercy *is thrice sung by those in the Bema, and those outside it. And the Bishop signs his head thrice. And when the Deacon has said,* Let us make our supplications to the Lord, *the Bishop holding his right hand laid on the Candidate's head, prays thus in a low voice.*

O LORD our GOD, Who by Thy foreknowledge sendest the gift of thy HOLY SPIRIT upon those appointed by Thine unsearchable might, that they may be ministers and attendants on Thy spotless Mysteries, keep, O LORD, this man, whom Thou hast vouchsafed to advance by me to the office of the Diaconate, in all holiness, holding the mystery of the faith in a pure conscience. Give him the grace which Thou didst give unto Stephen Thy Protomartyr, whom thou didst call first to the work of thy Diaconate and fit him, according to thy good pleasure, to fulfil the office bestowed

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* The conclusion of the Great Intercession in the LITURGY, after the consecration and before the communion of the Priest.—*Ed.*

upon him by thy goodness (for they who use this ministry well procure to themselves a good degree), and make Thy servant perfect. For Thine is the kingdom, and the power, and the glory, FATHER, SON, and HOLY GHOST, both now and ever, unto ages of ages. Amen.

After the Amen, *the Arch-deacon says in a low voice, loud enough for the Deacons present to hear and respond, the* GREAT ECTENE * (*with these additional Suffrages.*)

For our Archbishop (N), for his priesthood, help, patience, peace, health and salvation.

For the servant of GOD (N), now advanced to be Deacon, and for his salvation.

That our Loving GOD may bestow on him a spotless and blameless Diaconate.

When this has been said, the Bishop, keeping his hand on the Candidate's head, prays thus, in a low voice:

O GOD our SAVIOUR, Who by Thine incorruptible voice didst appoint to Thine Apostles the institution of the Diaconate, and madest Thy Protomartyr Stephen of this rank, and didst proclaim him to be the first to fulfil the work of a Deacon, as it is written in Thy holy Gospel, "Whosoever of you will be first, let him be your servant" [deacon]. O LORD of all, fill this Thy servant whom thou hast chosen to enter upon the ministry of the Diconate, with all faith, and love, and sanctification, by the visitation of Thy HOLY and quickening SPIRIT (for it is not by the imposition of my hands, but by the watchfulness of Thy rich mercies that grace is given to Thy chosen ones), that he, being free from all sin, may stand before Thee blameless in thy terrible Judgment-Day, and obtain the unfailing reward of Thy promise. For Thou art our GOD, and to thee we ascribe glory, with the FATHER and the HOLY SPIRIT, both now and ever, unto ages of ages. Amen.

And after the Amen, *he puts the stole on the newly-ordained, over the left shoulder, saying* Worthy, *and* Worthy *is repeated thrice according to custom by those in the Bema, and thrice by the singers. Then the Bishop gives him the holy fan*†, *saying as before:* Worthy, *and all the Deacons give him the kiss.*

And he, taking the fan, stands cornerwise at the Holy Table at the right side, and fans above the Blessed Sacrament. And the other Deacon stands outside the Bema, in the accustomed place, and says:

Having in remembrance all the Saints, again and again in peace let us make our supplications unto the LORD.

And the rest of the LITTLE ECTENE.‡

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* Given at the end of the Office for the Consecration of Bishops.—*Ed.*

† Used to keep flies from lighting on the holy elements.—*Ed.*

‡ Given at the end of the Office for the Consecration of Bishops.—*Ed.*

At the time of communion, the newly-ordained partakes of the divine Mysteries before the other Deacons, and repeats the Diaconal portions in their place, to wit: Erect receiving, *etc.*

So it is done when the complete Liturgy is celebrated. But if it be the Rite of the Presanctified, Note, *that after the Presanctified have been placed on the Holy Table, before the Deacon says:* Let us complete our prayer, *the Candidate for Ordination is brought forward, and the Rite of ordination takes place as we have described.*

PRAYER AT THE ORDINATION OF A DEACONESS.

After the Holy Oblation is made, and the doors have been opened, before the Deacon says: Having in remembrance all the Saints, *the Candidate for Ordination is brought to the Bishop, and he, reciting* The Divine Grace, *while she bows her head, lays his hand on her head, and making three signs of the Cross, prays as follows:*

Holy and Almighty GOD, who hast hallowed woman by the birth of Thine Only-Begotten Son our GOD, from a Virgin after the flesh, and who hast given the grace and visitation of Thy HOLY SPIRIT, not to men alone, but to women also, look now, O LORD, on this Thy servant, and call her to the work of Thy ministry, and send down on her the rich gift of Thy HOLY SPIRIT; keep her in Thy orthodox Faith, and always fulfilling her office in blameless conversation according to Thy good pleasure. For to Thee is due all glory, honor, and worship, FATHER, SON, and HOLY GHOST, both now and ever, unto ages of ages.

And after the Amen, *one of the Deacons prays as follows:*

In peace, *etc., as for a Deacon, substituting this Suffrage.*

For her who is now appointed Deaconess, and for her salvation, let us, *etc., and the rest.*

While the Deacon is repeating this Prayer, the Bishop, still keeping his hand on the head of the Candidate, prays as follows:

O LORD GOD, who dost not reject women who offer themselves in accordance with the Divine will to minister in Thy holy places, but admittest them into the rank of ministers, give the grace of Thy HOLY SPIRIT to this Thy servant, who desires to offer herself to Thee, and to fulfil the grace of thy Diaconate, as Thou didst give the grace of Thy Diaconate unto Phœbe, whom Thou calledst to the work of the ministry. Grant to her, O GOD, to abide blamelessly in Thy Holy Temples, to be mindful of her own

conversation, and especially of continence, and make thy servant perfect, that she, standing at the judgment seat of CHRIST, may receive the reward of her good conversation. Through the mercy and loving kindness of Thine Only-Begotten SON, with whom Thou art to be blessed, with the all-holy, good and quickening SPIRIT, both now and ever, unto ages of ages.

Choir. Amen.

And after the Amen, *he puts the Diaconal stole on her neck, under the wimple, bringing the two ends forward, and then the Deacon who stands on the Ambon says:*

Having in remembrance all the Saints, *etc.*

After she has partaken of the Holy BODY *and the Holy* BLOOD, *the Archbishop gives her the Holy Chalice, which she receives and places on the Holy Table.*

FORM FOR THE ORDINATION OF A PRIEST.

At the close of the CHERUBIC HYMN, *he who is about to be ordained Priest stands in the Solium, and two Deacons passing out take him on each side and lead him as far as the Holy Doors. There the Deacons leave him, and two Priests (the first and the second) receive him, and walk thrice round the Holy Table saying:* "Holy Martyrs valiantly contending."

Note, *that when they sing:* Holy Martyrs, *the Bishop sits on a throne before the Holy Table, and there, as they circle round about, when they come in front they make an obeisance, and the Candidate kisses the Bishop's knee above the Pall. Then the Bishop rises, and the Candidate advances to him, and is signed by him thrice on the head. And after this, resting his forehead on the Holy Table, he kneels on both knees, and when the Deacon exclaims:* Let us attend, *the Bishop immediately exclaims, holding his right hand on the Candidate's head:*

The Divine Grace, which always healeth that which is sick, and filleth up that which lacketh, advances (N.) the most pious Deacon to be Priest. Let us therefore pray for him, that the grace of the All-Holy SPIRIT may come upon him.

Then those within the Bema and the singers say thrice: LORD have mercy. *The Bishop, having again signed him thrice, and keeping the hand on his head, says the following prayer in a low voice, after the Deacon has said:*

Let us make our supplications to the LORD.

O GOD, Who art without beginning and without end, who art before all creation, who dost honor with the title of Priest those accounted worthy to discharge the holy ministry of the word of Thy truth in this degree,

vouchsafe, O LORD of all, that the man whom Thou hast been pleased to advance by me, may receive this great grace of Thy HOLY SPIRIT, in blameless conversation and unswerving faith, and make Thy servant perfect, in all things well-pleasing unto Thee, that he may prove himself worthy of this great Priestly honor given unto him by Thy foreknowing power. For Thine is the might, and thine is the kingdom, and the power and the glory, FATHER, SON, and HOLY GHOST, both now and ever, unto ages of ages.

And after this Prayer, the principal Priest says in a low tone, loud enough for his colleagues to hear and respond, the GREAT ECTENE, *with the additional Suffrages.*

For the servant of GOD (N.) now advanced to be Priest, and for his salvation.

That our loving GOD may grant him a spotless and blameless Priesthood.

The Bishop holding his hand still on the head of the Candidate, prays again as follows, in a low voice:

O GOD, mighty in power, and unsearchable in wisdom, wonderful in counsel above the sons of men, fill, O LORD, with the gift of Thy HOLY SPIRIT, this man whom Thou hast been pleased should enter the degree of Priest, that he may be worthy to stand blamelessly before Thine Altar, to preach the Gospel of Thy Kingdom, to discharge the sacred ministry of the word of Thy Truth, to offer unto Thee gifts and spiritual sacrifices, to renew Thy people through the laver of regeneration, that at the second coming of the great GOD and our SAVIOUR JESUS CHRIST Thine Only-Begotten SON, he may there receive the reward of his good administration of his proper order, in the multitude of Thy goodness. For Thine awful and glorious Name, that of the FATHER, the SON, and the HOLY GHOST, is blessed and magnified, both now and ever, unto ages of ages. Amen.

And after the Amen, *the Bishop raises him up, and brings the back part of his stole to the front of the right side, saying:* Worthy. *Then putting the Chasuble on him, he again exclaims:* Worthy: *and those in the Bema and the singers also chant it.**

Then the newly-ordained kisses the Bishop and the Priests, and, departing, takes his stand with the Priests, reading the CONTAKION. *And the Deacon stands in the*

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* *Worthy.*—This custom, which obtains in all Ordinations of the Eastern Church, is of the most venerable antiquity. It derives its origin from the ancient custom of the people publicly testifying to the worthiness or unworthiness of those presenting themselves for admission to the several grades of the Holy Ministry; their approbation being signified by the exclamation 'Ἄξιος', *He is worthy*, and their approbation by the 'Ἀνάξιος', *He is unworthy.—Editor.*

accustomed place, saying: Let us complete our supplications to the LORD, *etc. When the Holy Mysteries are hallowed, and he is about to say:* That they may be to those who partake, *the newly-ordained advances, and the Bishop gives him the Holy Bread, saying thus:*

Take this deposit, and keep it until the coming of our LORD JESUS CHRIST, when thou shalt be asked for it by Him.

And he taking it, kisses the hand of the Bishop, and retires to his former place, putting his hand on the Holy Table, and saying to himself: LORD have mercy, *and:* Have mercy upon me, O GOD.

When Holy things for Holy persons *is about to be said, then the newly-ordained returns the Holy Bread, and receives from the Bishop first of all, and also says the* PRAYER BEHIND THE AMBON.*

OFFICE FOR THE CONSECRATION OF BISHOPS.†

When it is necessary to elect a Bishop or Archbishop to any vacant See, it is first to be determined by votes in the Holy Legislative Synod. Every member with his own hand is to write on a ballot the name of the person whom he thinks most worthy of the Office. Which being done at several meetings held for that purpose, two Candidates, at length, are nominated, whom the Synod proposes to the Sovereign, who is to determine which of the two shall be instated. The Synod having learnt the will of the Sovereign herein, the appointing of the Bishop-elect is performed in the following manner:

All the Archbishops and Bishops in the Capital are summoned to the Holy Synod; and being there assembled, the first Archbishop having put on the epitrachelion, begins:

Blessed be our GOD always, both now and ever, unto ages of ages.

Bishops. Amen.

Assisting Bishops. O Heavenly King, the Paraclete, the SPIRIT of Truth, who art everywhere and fillest all things, Treasury of blessings and Giver of life; descend and remain upon us, O Blessed one, cleanse us from all impurity and save our souls.

Holy GOD, Holy and Mighty, Holy and Immortal, have mercy upon us.

Our FATHER who art in Heaven, *etc.*

Archbishop. For thine is the Might, and the Kingdom, and Power, and the Glory, FATHER, SON, and HOLY GHOST, both now and ever, unto ages of ages.

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* The concluding Prayer of the Liturgy.—*Editor.*

† From King's translation, for the most part.—*Editor.*

Bishops. Amen.

Then follows the Troparion, Glory, Both now, Contakion, Great Ectene, *the formal* Declaration of Election *to the new Bishop by the chief Archbishop: all which takes place in the morning before the* Liturgy.

[After some directions concerning the time and manner of ringing the bells to announce the ensuing service, the Rubric proceeds.]

In the evening preceding the day of consecration, things are to be prepared in the church, in the following manner: Opposite the ambon towards the door of the entrance into the Church, a platform is raised for this purpose, and covered with carpets, on which the chairs of the Bishops who are to be present at the ceremony, are set. In the middle of the Church near the ambon the figure of an eagle with one head [in tapestry], is laid upon the floor, having its wings expanded, and standing, as it were, upright upon its feet.*

It is further to be observed, as to the number of steps, the platform for the consecration of Bishops must be raised according to the different orders; viz., for a Metropolitan it must be elevated eight steps, for an Archbishop six, and for a Bishop four.

The Bishops and Clergy being all assembled in the Cathedral Church, and robed in their sacred vestments, the Bishops ascend the platform according to their rank; the Archimandrites, Hegumens, Proto-popes and others stand round.

Then the Bishops order one Proto-pope and one Proto-deacon to bring in the person to be consecrated; they bow their heads and kiss the hands of the Bishops, and go and conduct him from the altar, dressed in all his sacred vestments, and then lead him behind the eagle. Here he makes three reverences to the Bishops. The Proto-deacon first announces his approach aloud in the the following words:

The beloved of God (N.) Archimandrite *or* Hieromonachus,† elected and confirmed, is conducted hither to be consecrated (*Bishop, Archbishop*, or *Metropolitan*) of the Cities of (N. N.) which God preserve!‡

The Bishop-elect holds the Holy Scriptures of the Orthodox Faith in his hands. The first Archbishop saith:

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* In contradistinction to the Imperial Eagle which has two heads.

"The Bishop-elect is led upon a carpet upon which a large eagle is represented signifying the spiritual soaring of his soul toward heaven; this figure also recalls to mind the Roman eagle, in whose presence the Pagans tried to force Christians to utter impious oaths. But these soldiers of the faith sealed their refusal with their blood. Thence the origin of these small carpets with figures of eagles which the Bishop-elect treads under foot during the divine liturgy, so as to recall to his mind the oath taken whilst treading under foot the Roman eagle." Mouravieff, *Lettres sur l' Office Divin de l'Eglise d'Orient, page* 721.—*Editor.*

† *Hieromonachus.* Monk in Holy Orders.

‡ In the Russian Church *two* cities are always embraced in an Episcopal See, and are usually both named in its formal designation.—*Editor.*

Wherefore comest thou hither? and what dost thou require of my humility? *

The Bishop-elect then answers:

The imposition of hands for the grace of the most holy Episcopal order.

The first Archbishop then asketh him:

What is your belief?

The Bishop-elect repeats the Symbol of Faith *in an audible voice:*

I believe in one God, *etc.*

The Archbishop at the end, crossing his hands, gives him the Benediction, *saying:*

The grace of God the Father, and of our Lord Jesus Christ, and of the Holy Ghost be with you.

After which the Bishop-elect advances to the middle of the eagle, the Proto-deacon saith as before:

The beloved of God (N.), *as before.*

Then the Archbishop speaks to the Bishop-elect, standing on the middle of the eagle, saying:

Explain to us more fully, what is your Confession, and what is your belief concerning the Incarnation of the Son and Word of God, which exists in one hypostasis.

The Bishop-elect then recites from a written paper, which he holds in his hands, distinctly and in an audible voice that which follows:

I believe in One God the Father Almighty, *etc.*

[The Confession, being little more than an amplification of the Nicene Creed, followed with Anathemas against Arius, Macedonius, Nestorius, and "all Heretics in every place," is here omitted.]

Then the Archbishop, crossing his hands, gives him the Benediction, *saying:*

The grace of the Holy Spirit be with thee to enlighten and confirm thee, and to give thee understanding all the days of thy life.

Then the Elect advances to the head of the eagle, and the Proto-deacon announces the third time:

The most beloved of God (N.), *as before.*

Then as he stands on the head of the eagle, the Archbishop saith:

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* This is the usual form in which Bishops in Russia, as indeed throughout the Orient, speak of themselves; as, for instance, "the humble Philaret," "the unworthy Metropolitan of Moscow;" but when addressed by others, it is very different, the title of a Bishop being "Eminent Lord," (*Preosviascheneischie Vladiko*) and that of Metropolitan and Archbishop being "Most High and Eminent Lord," (*Viesokopreosviascheneischie Vladiko*)—*Editor.*

Explain to us how you hold the Canons of the holy Apostles and holy Fathers.

The Elect answers:

Besides my confession of the Holy Faith, I do promise that I will observe the Canons of the holy Apostles and of the seven Œcumenical and pious Provincial Councils which were instituted for preserving the right Traditions. And whatsoever Canons and holy Decrees have at divers times and years, been established by those who truly defend the holy Eastern Orthodox Church, all these I do bind myself by this my promise to observe and maintain, firmly and constantly till my latest breath; whatsoever they have received I do receive; and whatsoever they have rejected I do also reject. Moreover I do promise to preserve and strenuously maintain the peace of the Church, and to instruct faithfully the people committed to my care; and by no means to hold anything contrary to the Orthodox Eastern Religion; and to yield true obedience all the days of my life to the Holy Legislative Synod of all the Russias, as instituted by the pious Emperor Peter the Great of immortal memory, and confirmed by command of her Imperial Majesty, Catherine II., and in all things I will confer and agree with the most illustrious Metropolitans, Archbishops and Bishops my brethren, and defend the order according to the Divine laws, as well as the Canons of the holy Apostles and Fathers; and that I will from my own mind esteem them with spiritual love and honor them as brethren. I promise also in the fear of God and with a sincere heart, that I will faithfully administer to the flock entrusted to me, and preserve them from all evil suspicion, from the errors of the Latin Church, and from all other heresies, and that I will teach them with all care and diligence. Furthermore I do testify by this my writing that I have not received this province in consideration of gold or silver promised or given by me; forasmuch as I have neither given nor promised anything to any person whatever in order to obtain this dignity; but have received it by the free will of our most serene and most gracious [*the Sovereign by name*] and by the election of the Holy Legislative Synod. And I do aver that they who acquire this dignity by their riches are worthy of deprivation like Simon Magus, who presumed to obtain this grace for worldly possessions. Moreover, also, I do pledge my faith that I will do nothing contrary to the divine and holy Canons which ought not to be done by me, although men in great authority, or the multitude of

the people, should urge me to it, and even threaten me with death to force my compliance.* Neither will I perform the Liturgy or any other holy Rite in the Diocese of any Metropolitan, Archbishop or Bishop, without the leave and permission of the Prelate of that Diocese, except in the Diocese assigned me by the Holy Legislative Synod of all the Russias. Neither will I ordain any Presbyter or Deacon or any other Clerk belonging to another's Diocese, or receive them when ordained into my own Diocese, without the usual letters of permission granted by their Bishops. I do also engage myself that whenever the Holy Legislative Synod of all the Russias shall summon me to any Council, together with my brethen and other Prelates, that I will attend such Council without making any excuse or pretence of absence. And although men in great authority, or the multitude of the people, should endeavor to hinder me from such design, yet will I not disannul the order of the Holy Legislative Synod of all the Russias. I do also promise that I will introduce no strange customs into the Traditions of the Church, and the known Ceremonies thereof, especially any innovations invented by the Latins; I will invariably observe all the Traditions and Ceremonies prescribed by the Oriental Orthodox Church, and concur heartily and unanimously with the most Holy Legislative Synod of all the Russias, and with the four most holy Patriarchs, the preservers and administrators of the Eastern Religion. * * * * * * * * *

In like manner I do engage that I will not, through passion, or on account of any quarrel either with myself or any of my dependents, anathemize any person or any family whatsoever, nor refuse them the Rites of the Church; nor such person as is openly a transgressor and offender of the Divine Laws, and avowedly professes Heresies contrary to the doctrine of the Church, even such an one will I not anathemize or exclude, till after three admonitions, according to the command of CHRIST; to which if he continues obstinate, and refuses to bring forth fruit, I will only anathemize and exclude the offender alone, and not his whole family. I will also act and behave myself

* This sufficiently refutes the calumny so often repeated of late, that the Russian Bishops are the creatures, and tools of the Czar, and even in Spiritual things must always submit to his dictation. And it would be very agreeable to note here, were it quite proper to do so, instances of resistance on the part of the present Metropolitan of Moscow, to the attempted ecclesiastical intermeddling of the late Emperor Nicholas (as the writer has been informed) which, for manly courage and noble heroism, would exhibit Philaret as well-nigh the peer of the great Ambrose of Milan.—*Editor.*

prudently, regularly and gently towards the adversaries of the Holy Church: according to the advice of Paul, that "the servant of the LORD must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if GOD will give them repentance to the acknowledging of the truth." The monks who are under me I will govern according to the Laws and Canons prescribed in their Office; nor will I suffer them to go from one Monastery to another, or to enter into the houses of secular men without my knowledge and a written permission; unless in cases of urgent necessity, on petition, and for a good and worthy purpose. I will not build nor give permission to build superfluous Churches for the sake of gain; lest they afterwards fall into decay for want of proper funds to maintain them. Nor will I increase the number of Presbyters and Deacons and other Clerks beyond what is necessary, for the sake of filthy lucre, or on account of the inheritance of those who are initiated, but only to feed the flock for the good of the Church. I promise also that I will every year if possible, at least once in the space of two or three years, visit and inspect the flock committed to my care after the manner of the Apostles. I will not visit them for gain or vain-glory, but Apostolically and according to the will of the LORD; that I may learn their state with regard to Faith and good Works, especially the Priests; and them I will inspect diligently, teach and refrain, lest schisms, superstition and strange rites increase: and lest tombs unknown, and not warranted by the Church should be esteemed the interments of saints, and be reverenced with religious worship. Impostors pretending to be demoniacs, going about with their feet naked and in their shirts, I will not only admonish, but deliver over to the Civil Magistrate. I will diligently endeavor to prohibit all frauds under pretence of piety, whether committed by Ecclesiastics or Laymen. I will take care that the homage due to GOD be not transferred to holy icons, nor false miracles be ascribed to them, whereby the true worship is perverted and a handle given to adversaries to reproach the Orthodox: on the contrary, I will take care that icons be respected only in the sense of the Holy Orthodox Church, as set forth in the Second General Council of Nice.* I will not intermeddle in

* Which is, as the Orientals stoutly maintain, that it is lawful and proper to have in churches pictures of our blessed LORD, and of his saints, and to treat them with such reverence as is shown, for example, to the book of the Holy Gospels, the holy vessels of the Sanctuary, and even the Church edifice itself, against the Iconoclasts who maintained that it was idolatrous to have pictures at all, and who rudely *profaned* and *destroyed* them, as a religious duty.—*Editor*.

secular concerns on any account whatsoever, unless in an open, flagrant act of injustice; in which case I will first admonish the offender and afterwards write to *his* Imperial Majesty, to defend the weak, according to the Apostle. To comprehend all in a few words, I do hereby bind myself, and hold myself bound by this promise, that I will faithfully observe and do all things commanded by the laws of the most Holy Legislative Synod of all the Russias, and which are written in the diploma of the Synod, which will be given me concerning the Ministry committed unto me. I will also obey all other rules and statutes which shall hereafter be made by the authority of the most Holy Synod, agreeable to the will of *his* Imperial Majesty: and I will willingly exert my utmost diligence to execute whatever I am commanded with all obedience, always regarding truth and justice alone. But all this I will do according to my conscience, without respect of persons, without envy, enmity, obstinacy, or avarice: and in short without any private interest, but in the fear of God, always remembering his dreadful judgment, with the love of God and my neighbor; having as the ultimate end of all my thoughts, words and actions, the glory of God, and the salvation of mankind, and the edification of the Church; not seeking mine own things but the things of the Lord Jesus. I do also swear by the living God that I will always keep in mind his dreadful word, "cursed is he that administereth in holy things negligently!" Therefore will I act in every part of my vocation as in the work of God, to the utmost of my abilities, not with sloth or pretended ignorance: but, in whatsoever I am doubtful, I will earnestly labor to inform myself therein from the sacred Scripture, and the Canons of the doctors assembled in Council. If I prevaricate in any of these promises, or become disobedient and refractory to the holy Canons and the Rites of the Orthodox Eastern Church, and the Holy Legislative Synod of all the Russias, or betaking myself to a solitary life, desert the duties of the Diocese committed to me, or by any other means in any matter be disobedient to the Holy Legislative Synod of all the Russias; I do consent that I should be instantly deprived of all my dignity and power, without any excuse: as I am fully conscious from henceforth I shall no longer be partaker of the grace and Divine gifts conferred upon me by imposition of hands at my consecration. I also swear by the all-seeing God, that I do not understand these promises in my mind in any other sense than that in which I pronounce them with my mouth, and in the sense these words are written and import to all who read

and hear them. And I do solemnly swear that all things to which I have now bound myself by words, I will in deed perform to my latest breath. So may GOD the searcher of hearts be my witness, if I speak sincerely, and if I speak falsely and against my conscience may he be the avenger! But in the true and faithful discharge of my vocation, may JESUS CHRIST our SAVIOUR be my help: to whom, with the FATHER and the HOLY SPIRIT, be glory and power, honor and adoration, both now and ever, unto ages of ages. Amen.

[*This confession and obligation is written by the person consecrated and signed with his own hand.*]

This being done the Archbishop gives him the Benediction, saying:

The grace of the HOLY SPIRIT through my humility exalts the Archimandrite or Hieromachus (N.), beloved of GOD, to be Bishop of the Cities of (N. N.) which GOD preserve.

The Bishop-elect then bowing his head three times, makes his reverences to the Bishops, and is led to them by the Proto-deacon, and kisses their hands; and in the same manner bowing, he descends from the platform; the first Archbishop, crossing his hands, saith:

May the grace of the HOLY SPIRIT be with you.

Then he is led to the eagle, and the choir sings πολλὰ ἔτη [*many years*] *to the Sovereign, to the Synod, and to the Elect. Then the Archbishops and Bishops congratulate his Imperial Majesty.*

After TRISAGION *is sung, the Bishop-elect is conducted by the Proto-pope and Proto-deacon to the holy-doors; where he is received by the Prelate into the holy Altar, and kneels down with the rest of the Bishops, who hold the Holy Gospel upon his head, the letters inverted. Then the first Archbishop says aloud:*

The Divine grace which always healeth our infirmities and supplieth our defects, by my hand, advanceth the Archimandrite (or Hieromachus) (N.), beloved of GOD, to be Bishop of the Cities of (N. N.) which GOD preserve! Let us pray, therefore, for him, that the grace of the most HOLY SPIRIT may come upon him.

And the Priests say:

LORD have mercy upon us, *Thrice.*

While the other Bishops hold the Gospel, the first Archbishop signs the consecrated Bishop thrice with the sign of the cross, giving the Benediction and pronouncing these words:

In the name of the FATHER, and of the SON, and of the HOLY GHOST, both now and ever, unto ages of ages. Amen.

After which they all put their right hand on his head, the Archbishop saying this prayer:

O LORD and Master, our GOD, who by Thine illustrious Apostle

Paul hast enjoined on us the order of degrees and ranks for the service and ministry of Thy sacred and spotless Mysteries at Thy Holy Altar, first Apostles, secondly Prophets, thirdly Teachers; do Thou O Lord of all, strengthen this man elected and deemed worthy of taking on him the yoke of the Gospel and the Episcopal dignity, through the hands of me a sinner, and the ministers and fellow Bishops here present; strengthen him with the visitation, and might and grace of Thy Holy Spirit, as Thou didst strengthen thy Holy Apostles and Prophets, as Thou didst anoint the Kings, as Thou didst sanctify the High Priest, and make his Episcopate blameless; and adorning him with all holiness, make him saintly, that he may be worthy to pray for the salvation of the people, and that Thou mayest hear him. For Thy name is hallowed, and Thy kingdom glorified, Father, Son, and Holy Ghost, *etc.*

And after the Amen, *one of the consecrating Bishops says in a low voice, loud enough for the attendant Bishops to hear, the* Ectene, *with the additional Suffrages:*

For the servant of God (N.) now advanced to be Bishop, and for his salvation.

That our loving God may grant him a spotless and blameless Episcopate.

When this has been said, the Bishop, still keeping his hand imposed on the head of the Candidate, prays as follows, in a low voice:

O Lord our God, who, because the nature of man cannot endure the presence of the substance of the Godhead, hast in Thy governance appointed for us Teachers of like passions with ourselves, to occupy Thy seat, and to offer unto Thee sacrifice and oblation for all Thy people, do Thou, O Christ, grant that this man, now made a steward of Episcopal grace, may be an imitator of Thee the true Shepherd, giving his Life for Thy sheep, being a guide of the blind, a light to those in darkness, a teacher of the ignorant, an instructor of babes, a light in the world, that having trained the souls committed unto him in his present life, he may stand unashamed at Thy judgment-seat, and receive the great reward which Thou hast prepared for those who contend for the preaching of Thy Gospel. For Thou O God, hast mercy and dost save us, and to Thee we ascribe glory, Father, Son, and Holy Ghost, both now and ever, unto ages of ages.

And after the Amen, *he takes up the Gospel, and places it on the Holy Table, and then puts the Pall on the Candidate, saying:* Worthy, *which the Clergy do likewise.*

Then the Consecrator kisses the Consecrated, and so do the other Bishops. And at the close of the accustomed exclamation they ascend to the apse, and the newly-

consecrated Bishop taking his seat first, offers the prayer for peace at the Lection of the Apostle, and first of all partakes of the precious Body and Blood of CHRIST. *And he too communicates the Consecrator and the rest.*

[After the Liturgy other ceremonies follow, such as vesting the newly-consecrated in his Episcopal habit, formally delivering to him his mitre, crosier, *etc., etc.* accompanied with appropriate exhortations and prayers; but being of secondary importance they are here omitted.—*Ed. Russ. Gr. Com.*]

OFFICE OF CONFESSION.

Priest. Blessed be our GOD always, both now and ever, unto ages of ages.

Choir. Amen.

Priest. In peace let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

Priest. For the peace that is from above, and for the salvation of our souls, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

Priest. For the remission of the sins, pardon of the faults of the servants of GOD [N.] and that every error of *his*, voluntary and involuntary, may be forgiven *him*, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

That the LORD GOD may grant *him* remission of sins and time for repentance, let us make our supplications to the LORD.

Choir. LORD have mercy, and hear us.

That both *he* and we may be delivered from all tribulation, passion, danger and necessity, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

O LORD JESUS CHRIST, SON of the Living GOD, Shepherd and Lamb, that takest away the sin of the world, Who forgavest the debt to the two debtors, and didst grant remission of her sins to the sinful woman, do Thou, O LORD, remit, forgive, and pardon the sins, the iniquities, the faults, voluntary and involuntary, whether done in knowledge or ignorance, through the transgression and disobedience of these Thy servants. And if, as men clothed in flesh, and dwelling in the world, they have erred through the devil, either in deed or in word, or have despised the word of the Priest, or have fallen under the ban, or under their own curse, or have bound themselves by an oath, do Thou, as a merciful Master, Who rememberest not the evil, vouch-

safe that these Thy servants may be loosed by Thy word, pardoning them their own curse and their oath, according to Thy great mercy. Yea, O Master and merciful LORD, hearken unto us, imploring Thy goodness for these Thy servants, and of Thy great pity overlook all their offences, and free them from eternal punishment, for Thou, O Master hast said: "Whatsoever ye shall bind on earth, shall be bound in heaven." For Thou only art sinless, and to Thee we ascribe glory, worship, and honor, FATHER, SON, and HOLY GHOST, both now and ever, unto ages of ages.

Choir. Amen.

And he sings the TRISAGION, *the* O come, let us worship, *and Psalm* li. Miserere mei. *Then the following* TROPARIA:

Second Plagal Tone.

Have mercy upon us. Glory. LORD have mercy upon us. Both now. The gate of loving-kindness. LORD have mercy. (*Forty times.*)

The Penitent says,

O LORD I have sinned, pardon me.

And,

GOD be merciful to me a sinner.

Priest. Let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

O GOD our SAVIOUR, who by Thy Prophet Nathan, didst grant pardon to David on repentance of his faults, and didst accept the prayer of Manasseh unto repentance, receive now, with Thy wonted loving-kindness, Thy servant [N.] who repenteth of the deeds which *he* has done, overlooking all *his* acts, Thou that pardonest iniquity and passest by transgression. For Thou, O LORD hast said, I have no pleasure in the death of the wicked; but that he turn from his way and live. For as Thy majesty hath no like, so is Thy mercy without bound. For if Thou art extreme to mark what is done amiss, who can abide it? For Thou art the GOD of the penitents, and to Thee we ascribe glory, worship, and honor, FATHER, SON, and HOLY GHOST, both now and ever, unto ages of ages.

Choir. Amen.

Then the Penitent kneeling and lifting up his hands, says:

O FATHER, LORD of heaven and earth, I confess unto Thee all the hidden and manifest things of my heart and understanding, which

I have done up to this day. Wherefore I ask remission from Thee, the just and merciful Judge, and grace to sin no more.

Then the Confessor says with a cheerful voice,

Brother, be not ashamed that thou hast come to God and to me, for it is not to me that thou tellest it, but to God, before whom thou standest.

And the Confessor questions him on all his sins, and after questioning minutely, says as follows: *

My spiritual child, who hast confessed to my humility, I, a humble sinner, have not the power to forgive sin on earth, for God alone can do it; but through that Divine voice which came to the Apostles after the resurrection of our Lord Jesus Christ, and said: 'Whosesoever sins ye remit,' *etc.* We trusting in it say: Whatsoever thou hast confessed to my meanest humility, and whatsoever thou hast omitted to say either through ignorance or forgetfulness, whatever it may be, God pardon thee in this world and in that which is to come.

And he subjoins this prayer:

O God, who by Nathan the Prophet pardoned David on the confession of his sins, and Peter for his denial when he wept bitterly, and the harlot who shed tears at His feet, and the Publican and the Prodigal, may the same God, by me a sinner, pardon thee for all thy sins in this world and in that which is to come, and place thee uncondemned before His awful judgment-seat: and having no more anxiety on account of the offences thou hast confessed, go in peace.

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* So is the Rubric in the Euchologion. The *practice*, however, as I am informed, now commonly is, for the Priest to recite over the people, kneeling, the Ten Commandments, afterwards questioning each one separately upon them. So says Dr. Pinkerton of the usage in Russia, about A. D. 1825:

"It was formerly the practice of the Priests to make very particular inquiries of the person who came to confess, urging the necessity of uncovering the wounds in order to have them healed; but this custom is now less enforced; the Priest now usually repeats the Ten Commandments, and asks the person which of them he has broken. * * * The people commonly confess in the Church, at the altar, one by one, to their spiritual father."—*Pinkerton's Russia, p.* 216.—*Editor.*

THE GREAT ECTENE.

Deacon. In peace let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

Deacon. For peace from above, and for the salvation of our souls, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

For the peace of the whole world, for the prosperity of the Holy Churches of GOD, and for the unity of all, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

For this Holy House, and for those who enter it with faith, piety, and the fear of GOD, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

For our Archbishop (N), for the honorable Priesthood, for the Diaconate in CHRIST, for all the Clergy and Laity, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

For our most religious and GOD-protected Sovereigns, for their whole Palace, and Army, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

That He would fight on their side, and put under their feet all who hate and oppose them, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

For this holy Convent, [*or* City], and for every City and Country, and for all the Faithful who dwell therein, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

For all who travel by land or by water, for the sick, for the suffering, for prisoners, and for their welfare, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

That we may be delivered from all tribulation, wrath, danger and necessity, let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

[*Here follow any Special Suffrages, when such are appointed to be said.*]

Help, save, have mercy, and preserve us, O GOD, by Thy grace.

Choir. LORD have mercy and hear us.

Calling to remembrance the altogether holy, pure, blessed and glorious Lady, the Bringer-forth of GOD and ever-virgin Mary, with all the Saints, let us commend ourselves, and each other, and all our life to CHRIST our GOD.

Choir. To Thee, O LORD.

Priest (*with a loud voice*). For unto Thee is due all glory, honor, and worship, FATHER, SON, and HOLY GHOST, now, and ever, and world without end.

Choir. Amen.

THE LITTLE ECTENE.

Again and again in peace let us make our supplications to the LORD.

Choir. LORD have mercy and hear us.

Help, save, have mercy and preserve us, O GOD, by Thy grace.

Choir. LORD have mercy and hear us.

Calling to remembrance the altogether holy, pure, blessed and glorious Lady, the Bringer-forth of GOD, and ever-virgin Mary, with all the Saints, let us commend ourselves, and each other, and all our life to CHRIST our GOD.

Choir. To Thee, O LORD.

EXCLAMATION.

For Thine is the Might, and Thine is the Kingdom, and the Power and the Glory, FATHER, SON, and HOLY GHOST, now, and ever, and world without end.

Choir. Amen.

LITANY OF THE DEACON.

Let us all say, with our whole heart, and with our whole understanding,—

Choir. LORD have mercy and hear us. (*Thrice.*)

O LORD Almighty, the GOD of our fathers, we beseech Thee, hear, and have mercy upon us.

Choir. LORD have mercy and hear us. (*Thrice.*)

Have mercy upon us, O GOD, after Thy great goodness, we beseech Thee, hear, and have mercy upon us.

Choir. LORD have mercy and hear us. (*Thrice.*)

Deacon. Further we pray for all pious and orthodox Christians.

Choir. LORD have mercy and hear us. (*Thrice.*)

Further we pray for our Archbishop, N.

Choir. LORD have mercy and hear us. (*Thrice.*)

Further we pray for our brethren the Priests and Monks, and the whole brotherhood in CHRIST.

Choir. LORD have mercy and hear us. (*Thrice.*)

Further we pray for the blessed and ever memorable founders of this holy Monastery, [*or* this holy House,] and for all our fathers and brethren that have fallen asleep before us, and lie buried here, and the Orthodox Departed everywhere.

Choir. LORD have mercy and hear us. (*Thrice.*)

Further we pray for mercy, life, peace, health, safety, protection, forgiveness, and remission of sins, in behalf of the servants of GOD, the brethren of this holy Monastery [*or* this holy House].

Choir. LORD have mercy and hear us. (*Thrice.*)

Further we pray for them that bring forth fruit and do good deeds in this holy and consecrated temple, for them that labour in the word, for them that sing, and for the people that stand round about us, and are looking unto Thee for the riches of Thy mercy.

Choir. LORD have mercy and hear us. (*Thrice.*)

EXCLAMATION.

For thou art a merciful GOD, and the lover of men, and to Thee we ascribe the glory, FATHER, SON, and HOLY GHOST, now and ever and world without end.

Choir. Amen.

PAPERS

OF THE

RUSSO-GREEK COMMITTEE.

No. VIII.

MISCELLANIES.

The following admirable letter was addressed to one of the chaplains of the Russian Fleet, while sojourning in New York, in 1863, by the Right Reverend (then Reverend) Dr. A. Cleveland Coxe, who, at our request, has kindly furnished a copy for publication:—

NEW YORK, FEAST OF ST. ANDREW, 1863.

MY DEAR FATHER NESTOR:—I am anxious to give you as a remembrancer of your visit to an Anglo-American Rector some of my thoughts on the great subject of Christian Unity. When you return to your beloved cell, in the Laura, I beg you to read it, at times. Be sure I am often with you in thought, and that our prayers meet before the throne of our glorious High-priest. He will give the answer in due time.

It is a thousand years since, by the sinful conduct of Nicholas I, Bishop of Rome and Prince temporal, the East and West were separated. And it has long seemed too much to hope that this schism might be healed; for he who so wickedly interpolated the Symbol of the Common Faith, thus setting himself up above all Creeds and Councils, succeeded also in imposing on the Western Church a new system of Laws, in defiance of the Œcumenical Canons, making himself so far as he could, Supreme in Christendom, and anathematizing all who would not consent to own the Bishop of Old Rome, as a spiritual autocrat.

Three hundred years ago, we of the Anglican Communion renounced this wicked and monstrous usurpation, and returned to our own Canonical position as a Church which from the primitive ages was *autocephalous*, like Cyprus. In this we obeyed the voice of the great Council of Nice—which ordained that "the ancient customs should prevail."

Since then, we have reformed our worship in many things, restoring all things by the light of a virgin Antiquity, to the primitive rule. We have, indeed, owing to peculiar circumstances, left many things out of our services which might have been, lawfully, retained; but, as they seem all to have been regarded as things indifferent in the apostolic ages, we have not lost any thing that belongs, of necessity, to the estate of an Apostolic Church.

Yet we have retained some marks or scars of our long servitude to the Roman Pontiff. The words *Filioque* are yet in the Symbol, although our most learned divines agree that, however true they may be, they are not part of the Faith. Also, we keep our Easter, by the Roman computation, which differs from yours in two ways,—viz.: (1) *ritually*, in the reckoning of February as sometimes including the Moon of Nisan, and (2) *scientifically*, in reckoning by the New Style. As this second particular is a mere matter for *savans*, we trust it may be easily settled between the East and West; but the Ecclesiastical matter as respects the Paschal Moon, we suspect may be found more correctly kept by you; for your general rule has always been to change nothing, while the Roman pontiff has ever been innovating.

But, suppose the Holy Spirit should move us to rectify our Symbol, and to hearken to the voice of the Holy Orthodox Apostolic Church, which has never changed these things, nor admitted the usurpations of Old Rome, I ask what then should hinder our communion and fellowship, as enjoined by our Lord and His Holy Apostles?

You have, it is true, your *Theology* as we have ours; and in these things it is not possible that the differences of a thousand years should be immediately reconciled. But, consider, I pray you, dear brother, the difference between Theology, or *School Doctrine*, and the *Common Faith*.

The Faith is an *Object*, and must be looked upon as the Rock

on which the Holy Church is builded; but Theology is the same Faith, in view of the *subject;* and, of necessity, one sees not, in the same object, all the same sides and lights and shadows which are seen by his neighbour.

The Westerns have their own habits of mind, as also the Easterns, and the Theology of the Westerns has always differed from that of the Easterns, even when their Symbol was the same. Thus the Eastern School always discussed the *Divine*, and the Westerns *the Human*, in their different schools. The East studied *Theology*, but the West *Anthropology.*

And because men speak many tongues, it must ever be so; some languages colouring the thoughts of good men one way, and another giving the thoughts of the Faithful a different tint.

And perhaps, because Truth is so manifold, GOD himself ordained that such should be the Theology of the churches, each reflecting some true light of the Faith, which like the diamond hath many lustres and yet is but the one living stone.

So that we should "bear one another's burdens," and tolerate these schools of divers Theologies. So long as all hold the same Holy Canon of the Scriptures, and the same Symbol of the Apostolic Church, and the same rule of interpretation—which the primitive Latins did acknowledge, in the age of the Fourth Council—*quod semper, quod ubique, quod ab omnibus.*

For, consider how much should be forgiven and indulged to human infirmities, and to diversities of tongues and customs, now, after a thousand years, during all which time there hath been no General Council of East and West, and of the whole Catholic Church!

Let us ask how we shall ever again be united, unless we begin by tolerating one another in our schools of theology, as local and National customs—while we agree in those things which are universal and of necessity.

Wherefore, first of all, let us take note of those things in which we do all agree, and let us glorify GOD, that, after so many and such long divisions, He hath yet preserved such unity of the Faith, among such divers races of Men!

And let us remember how those churches of Asia, in the Apocalypse, were some more and some less pure and holy. Yet did the same Lord Jesus Christ stand in the midst of all alike,

and held their several stars in the same holy and venerable right hand.

Then let us all, in our several schools of theology, study all together, and for a hundred years, if need be, not only the Holy Scriptures, but the Holy Fathers, especially those of the Holy Apostolic Church, such as Basil and Gregory and Athanasius and Chrysostom, holy Saints whom we all venerate and commemorate with love; and so we shall learn, from the purest Antiquity, what we may tolerate in others, though we need not adopt it ourselves; according as we find those Holy Fathers spoke of things censured and things allowed, in their own days.

And herein let us learn somewhat from the Roman Pontiff. See how he deals with Maronites, Jacobites, Armenians, Nestorians, and your own unhappy *Uniates:* for if they will but own him for their Supreme Head and Judge, then, presently, he admits them all to his communion, with all their divers rites and traditions, and makes no great scruple concerning their theologies.

Shall we be more merciless than he is, when we undertake to restore the true unity of the Fold of Christ? Shall we not remember *Love* as well as Faith; and that of the three virtues theological, "Love is greatest," according to St. Paul?

Consider that all branches of the Church do much need to renew their Learning: to study, afresh, the Holy Scriptures; and to ask for the true teachings of the great Doctors in all which they have written. Let an Age of holy studies begin, and let controversy cease; while, to quote the holy apostle, "if in anything we be otherwise minded, God shall reveal even this unto us: Nevertheless, *whereto we have already attained,* let us walk by the same rule, let us mind the same thing."

By this Apostolic maxim of charity we may walk together—"till we all come *in the unity of the Faith,* unto a perfect Man, unto the measure, of the stature, of the fullness of Christ."

Remember that the "Articles of Religion" of the Church of England, are, in part, the theology of a particular Church; but they are not a Creed, neither are they Articles of Faith, like the XII Articles of the new Theology of the Council of Trent; which are of late made XIII Articles by the decree of the Roman Pontiff concerning the "Immaculate Conception."

Thus, no man is required to profess them, in order to be bap-

tized, or to receive the Holy Eucharist, in the Church of England; nor in America is a formal subscription to them required even of those ordained to the Priesthood, or consecrated to the Episcopate, and yet we are in full communion with the Church of England.

Neither do we anathematize any who do not accept them. Nay, we accept and receive, as brethren, you, our Orthodox brethren, whose Theology is somewhat different, because our Faith is one and the same.

Now, we would that our brethren should do unto us, for CHRIST's sake, even as we do unto them. "In what is necessary, let us have *Unity;* in what is not necessary, let us have *Liberty;* in all things let us have *Love.*"

In the Holy Faith and Love of Christ,

I remain, your brother priest,

A. CLEVELAND COXE.

The Rev. FATHER NESTOR, &c., &c., &c.

VISIT OF THE LORD BISHOP OF GIBRALTAR TO THE METROPOLITAN OF ATHENS.

Extract of a letter from the Rev. Dr. J. H. Hill, dated,

ATHENS, *May 19th,* 1864.

Rev. and Dear Brother:—Your very interesting letter from Berlin reached me a few days ago. * * * *

Your account of your reception in Russia is exceedingly interesting, but I am really not so much surprised, for I have long been aware that there is, *au fond,* an earnest, and sincere desire for *at least* a cordial understanding between our branch of Christ's Church and their venerable Church. And here it exists, too; and happily among the people as well as among the clergy. I have had a most pleasing proof of this recently. The Lord Bishop of Gibralter (Dr. Trower, formerly Bishop of Glasgow) made his first visitation lately. He came up from Malta (his usual residence) in a ship-of-war placed at his disposal by the Admiral, with his wife and three daughters, on the 27th April, and remained with us six days. He had previously announced to me his intention, and we were ready for his visit. It happened to be Holy Week of the Greek Church, so he had a good opportunity of seeing the ceremonies of Good Friday and Easter,

(1st May). I took him to the Russian church on Good Friday night, and to the Greek Cathedral on Saturday (midnight), when the solemn service of the ἀνάστασις was celebrated by the Metropolitan and Archbishop of Athens and four other Bishops composing this Synod. On Saturday morning I presented the English Bishop to the venerable Metropolitan Theophilus. The interview was a most pleasing one. The conversation was conducted through me as interpreter. Much cordiality and Christian affection was evinced on both sides, and earnest wishes were expressed by both prelates for a closer union and intercommunion between the respective Churches. On taking leave the Metropolitan offered up a solemn prayer for God's blessing ("the giver of every good and perfect gift," he said,) upon the *special official act* which the Bishop was to perform on the subsequent day, viz. : the rite of confirmation in my little church and on board an English line-of-battle ship in the Peiræus. I had previously explained to the Archbishop the nature of the rite and the object of the English Bishop's visit to the different English churches in the Mediterranean. On leaving, as on coming together, the prelates exchanged mutual Christian salutations (ἱσπασμούς,) *i. e.*, they kissed each other, not on the cheek, as is common on the Continent, but *with* the lips, *on* the lips. The English Bishop, however, with a humility that was perfectly sincere and entirely characteristic of this excellent humble-minded Christian prelate, kissed the hand of the Greek Archbishop, "as a son of the daughter Church," he said, "should do to the venerable representative of her venerated mother." "My dear sir," said our Bishop on his way back to our house, "I have derived more pleasure from this visit than from all I have seen of this glorious old Athens—even from our visit to the Parthenon."

A Letter from an English Clergyman.

UNIVERSITY COLLEGE, OXFORD, *May 25th*, 1864.

To the Secretary of the Russo-Greek Committee :—

SIR: I have much pleasure in enclosing on behalf of myself and two other English priests, a small contribution [£1.] towards the expenses of the Committee engaged on your side in carrying out the admirable project of a re-union between

the Holy Orthodox Church of the East and the Anglo-American Church.

Your papers already published are most interesting. I have received a good many copies from my friend the Rev. George Williams of Cambridge, England, and have found eager readers for them all. I hope it will not be long before a second paper is published, giving an account of further proceedings.

Yesterday at the annual Commemoration Festival of the Theological College of Cuddesdon, in answer to the toast, "The Foreign Branches of the Church," the young Count ———— who is a student at Merton College in this University, spoke very warmly of the desirableness and comparative facility of union between two Churches which had so much in common as his own (the Russian) and the Anglican.

May God grant it in His own good time, and all honor to those of your branch of our common Reformed Catholic Church who were the first to originate the movement. Many and earnest are the prayers that are now offered in this country for that holiest of all causes the reunion of Christendom. I have a growing conviction that the Reformed Catholic Anglo-American Church will be, in God's Hand, the great instrument in bringing it about, and that a sublime future lies before our great Communion, which already girdles round the globe with its two arms, yours and ours. I am, sir, your faithful brother in Christ, ————

FRIENDLY DISPOSITION OF THE RUSSIAN CHURCH. Reprinted from the *Church Journal* of June 22, 1865.

Some months ago, the Rev. John Freeman Young, Secretary of the Russo-Greek Committee appointed by the General Convention of 1862, having occasion to go abroad, gladly embraced the opportunity, at the request of the Committee, to extend his tour into Russia, in order the more successfully to obtain the information which was the object of appointing the Committee. His return gives us a far more minute and accurate knowledge of the present condition of the Russian Church than has been previously within our reach. His experience while in that distant country also gives us proof, as abundant as it is delightful, of the friendly disposition of the Chief Prelates and leading Lay-

men of Russia, and of their readiness to respond to any overtures for intercommunion—should such be made—provided no concession be expected of them which should trench upon the fundamental principles of Truth and Order.

After making the acquaintance of the Russian chaplains resident in London and Paris—both of whom were deeply interested in the movement and anxious to further it to the utmost of their power—Mr. Young arrived in St. Petersburg and waited first upon the Vice-Procurator, Prince Ouroussoff; through whom, and in whose presence, he obtained an interview with the Ober-Procurator. These gentlemen are the Emperor's representatives in the Holy Synod, without whom nothing can be done,—being equivalent to what is called, with us, the "Lay Element." The Ober-Procurator said that, being laymen, it was not for them to express an opinion upon the theological aspects of the question. He therefore referred Mr. Young to the aged and truly venerable Philaret, Metropolitan of Moscow, as being preëminently the man whose utterances on such a point might be regarded as the voice of the whole Russian Church, and whose opinion touching this matter, when communicated to the Holy Synod after an interview with Mr. Young, would in all probability very greatly influence the action of the Synod. He alluded to the cordial reception given in this country to the Russian fleet; and, in regard to the manifestation of courtesies both secular and ecclesiastical, he said, at the close of a very cordial interview, that these tokens of kindness and good will were not only expressions of the sentiment of the American people and the American clergy towards the Russian, but no less truly the sentiment of the Russian people and the Russian clergy towards the American.

At Moscow, Mr. Young enjoyed two interviews with the Metropolitan Philaret, of some three hours each, the Vicars of the Metropolitan, (Bishop Sabas and Bishop Leonide,) together with the Rector of the University of Moscow, and two interpreters, being present on both occasions. [Bishop Leonide, by the way, was in his youth a classmate, at the Naval school, of the Admiral Lessoffsky, who left us but the other day; and he entered most heartily and thoroughly into the movement.] The Metropolitan's reception was most courteous and cordial, and throughout the interview nothing was said on either side that

in the slightest degree ruffled or disturbed the friendly tone. The substance of the conversation was chiefly the asking and answering of questions as to the state of facts, touching the doctrine and ecclesiastical position of the Anglican Communion on the one side, and of the Russian Church upon the other. It was arranged that the chief portions of our Prayer Book should be translated into the Russian language, and published, so as to give a more definite idea of the doctrine and worship of our Church. The Metropolitan, at the close of the final interview, expressed his gratification at the letters which Mr. Young had brought from the American Bishops, asking Mr. Young, in return, to "bear the kiss of peace from him to the whole venerable Hierarchy of the American Church, assuring them of his warmest sympathy and love, and of his earnest prayer and hope that we may soon be one in mind, as we are already one in heart in Christ Jesus." At parting he gave Mr. Young his Episcopal benediction, together with the most cordial adieus. During his stay in Moscow, Mr. Young found that the movement was already well known among the leading circles of the laity, and the warmest desires were expressed for a successful issue. So much interest was shown, indeed, that Mr. Young found it simply impossible to accept all the invitations that were so kindly pressed upon him from every side.

On his return from Moscow to St. Petersburg, he had an interview with the Metropolitan of St. Petersburg, who is also President of the Holy Synod, the Archbishop of Moghileff, a member of the Synod, being also present. His reception here was no less warm and cordial than by the venerable Philaret. He expressed great gratification for himself and on behalf of the Russian Church at the movement thus begun, and assured Mr. Young that any step which our Church might see fit to take would be met by the Russian Church in the Spirit and Love of Christ. He thought it very judicious that a Committee of Inquiry should have been appointed in the first instance, as it would afford the opportunity for a better knowledge of one another before more formal negotiations should be begun. He read the letters from the American Bishops with care and evident interest, noting the expressions they contained, and testifying his gratification at the tone which pervaded them. He said that the sentiments and wishes of the American Bishops in

these letters could not but meet with warm sympathy on the part of the Russian Church, which ever prays for the re-union of Christendom, and is ever ready to negotiate with those who desire to stand on the ground of Apostolic Truth and Order, and are willing to admit the Apostolic dignity of the Russian Church. He stated that he would lay these letters of the American Bishops before the Holy Synod on the following day, and invited Mr. Young to visit the Synod at the same time; remarking, also, that replies to these letters would be sent to the American Bishops. At the close of the interview, the Metropolitan expressed the sincere hope that the movement begun by the American Church might prove to be the work of our Blessed Lord Himself, and that, through His Grace, it might result in the great consummation so much desired by both Churches. In parting, he, also, gave to his visitor the Episcopal Benediction.

The next day, in accordance with the invitation given, Mr. Young visited the Holy Synod, and was introduced by Prince Ouroussoff to the several members of it, by all of whom he was most courteously and cordially received. At the request of the Ober-Procurator, he left the letters of the American Bishops to be deposited in the Archives of the Holy Synod; and at the request of the President of the Holy Synod, he wrote a *Note* to accompany the letters, giving an epitome of the origin and aim of the movement. This, and the letters also, will be published in our Report to the General Convention.

It will be easily understood that Mr. Young met with a vast deal to gratify and exhilarate the friends of the movement towards intercommunion, which cannot be laid before the public without a violation of the propriety that clothes private conversations with a reserve that is understood by all gentlemen; while other facts will be more appropriately reserved for the Report of the Committee to the next General Convention. We would mention only two incidents, each having its own bearing. The one is, that the courtesy of the Bishop of New York towards the chaplains on board of the Russian fleet that has been for a year past in our waters, in inviting them to officiate in this Diocese during their stay, and in tendering to them his good offices for procuring the use of any one of our city churches for public service with their own people if they should desire it, has

been widely made known in the Russian papers, in terms of sincere gratification.* The other is, that Mr. Young learned, in St. Petersburg, that immediately after our last General Convention, Archbishop Hughes wrote to a Papal journal published in the city of Rome itself, a detailed account of the whole movement towards intercommunion, then and there begun;—an account which thus closed:—"So the Anglican Communion is going to place itself in *a worse position than ever* by seeking affiliation and intercommunion with the schismatical Greeks!"

It ought to be widely known among us that one of the first acts of the present Czar Alexander, after coming to the throne, was to order a revision of the translation of the whole Bible in the vernacular, under the direction of the Holy Synod, for publication and unrestricted distribution throughout all Russia. For this purpose it is issued in different forms, and at various prices, all gotten up very neatly, and yet very cheaply. A really nice copy of the whole New Testament can be bought for twelve cents, and in a style of type and paper superior to anything yet turned out at that price by any British or American Bible Society. The Holy Scriptures are now actually bought in immense quantities both by peasants and nobles. The Czar has also ordered steps to be taken for the elevation and improvement of the temporal condition of the Clergy throughout his Empire, and this good work is still going on. In connection with that great measure, the Emancipation of the serfs,—which has filled the civilized world with admiration,—there has been a general movement on the part of the old proprietors to establish schools for the serfs, and to instruct and elevate them in every way, so as to qualify them for the intelligent performance of their new duties as citizens. In Moscow—which is the chief seat and centre of the old nobility of Russia—many of the leading ladies have united in organizing a general Depository for

* The Metropolitan of Moscow, referring to the offer to the Chaplains, said with a good deal of emphasis "They ought to have accepted it." On the reply being made that they had no occasion, as all the Orthodox attended service on board the ships, and received the Holy Communion, his Eminence rejoined—"Notwithstanding, they should have accepted it, in order to shew their appreciation of the courtesy, and the reciprocation of the sentiments which prompted it on the part of the Orthodox Church; and I am sorry they did not."—*Editor.*

all sorts of approved educational books published in the various Governments of the Empire. They have gone further, and are enlarging the native stock of juvenile literature, not only by translating from foreign languages, but even by *writing* new works, where suitable ones cannot otherwise be found. As a wish was expressed by some of these ladies for fresh material in this department to translate, reference was made to our Church Book Society, and the offer was made by Mr. Young to send them some of our publications. This matter was presented to the Executive Committee of the Church Book Society at the last meeting. It was of course received with favor. Great gratification was expressed at the kindred work thus going on in Russia; and Mr. Young was authorized to select at his discretion, from the list of their publications, and send, such works as he thought might prove to be of service. It was done accordingly; and the box of books is already on its way to Russia, in the frigate *Oslıaba.* The general spirit of the Church and people of Russia is certainly strikingly progressive, and this spirit is nobly led by the present government. The great interest taken by the Emperor and Empress and the Imperial Family generally, in elevating the poorer classes and ameliorating the condition of the peasantry, is a subject of universal rejoicing among all classes of Russians.

On reviewing the whole of this happy movement towards intercommunion, from its beginning in the General Convention of 1862 down to the present moment, its friends have certainly every reason to "thank God and take courage." It seems,—thus far, at any rate,—to receive the blessing of Him who alone "maketh men to be of one mind in an House."

The following is the Resolution of the Executive Committee of the Church Book Society, authorizing the books spoken of in the foregoing account to be sent, which was unanimously passed, at a meeting of the same, on the 13th of June, 1864:—

"The Executive Committee having heard from the Rev. Mr. Young his interesting statement respecting the enterprise and zealous efforts of an Association of ladies in Moscow, to provide an enlarged juvenile literature for the Russian Church,

and of their desire for material to help on their laudable work, it was

"*Resolved*, That the Rev. Mr. Young be, and he is hereby, authorized to forward to the Association aforesaid, at his discretion, copies of any of the publications of this Society, or of any books on its approved list, and to convey to the Association in Moscow assurances of our fraternal and cordial sympathies, bidding them most heartily 'God speed' in their labors of love."

In February, 1865, the following very interesting letter was received from Madame B——, in acknowledgment of the donation from our Church Book Society. As the gifted authoress apologizes for her English, it is but just to her to add that it is given without alteration, except a few idiomatic and verbal changes:—

Moscow, *November 20th*, 1864.

To the Rev. J. Freeman Young, New York:

Reverend Sir:—Some days ago, on my return from the country, I had the very great pleasure of receiving your letter, and the enclosed Resolution of your Committee, which I immediately communicated to my associates.

I find it difficult to express to you the satisfaction we all felt at its cordial tone, as well as the deep gratitude with which we received the valuable present sent to us from your distant country, as a mark of fraternal sympathy in our labors. We accept it also as a token of closer union between us; as I firmly believe and trust, that the more our countries know of each other, the more we shall be found to agree upon many important points. Without speaking now of the subject that was the principal motive of your coming to Russia, which I think a subject of far too grave an importance for me to touch upon, I felt this conviction grow stronger and stronger in me as I looked over the books sent by you. As you may well believe, I have not yet had time to peruse them; but glancing over the titles and a few pages here and there, I saw enough to convice me that the same principles which guide us in our labors are those which you act upon; certainly on a larger scale, with more experience,

knowledge, and probably more success, than as yet we have attained, being only at the beginning of our work. I saw that love and knowledge of the Word of God, and knowledge of Church doctrine and Church history, are the things you find most important to instil into the minds of your young readers. So do we; and I am sure that many of your books will prove a great help to us, and that in them we shall find much that will be useful to imitate or translate.

As yourself, and in general the Protestant Episcopal Sunday School Union and Church Book Society, have evinced such sympathy and interest in our proceedings, you will perhaps like to know more at length the basis and principles upon which our enterprise is founded, as well as the motives which led to its organization. I feel desirous of explaining them to you, though I own, and you will easily perceive, that I find it somewhat difficult to write in a foreign language; but I hope that you will overlook and excuse the many faults of grammar and syntax that are undoubtedly to be found in my letter.

There has been during the last few years a great intellectual movement in Russia. The desire for knowledge has so considerably increased that schools have been opened everywhere, sometimes in remote villages that till now hardly ever saw a book. Sunday schools have been organized, popular lectures delivered, and cheap circulating libraries founded, wherever there was the least possibility of doing so. All classes have partaken of this general revival. While the poorer classes felt an intense desire to acquire knowledge, the richer and more favored ones began to consider it their duty to help these aspirations of their poorer brethren, which I regret to say they had up to that time considerably neglected. They now earnestly began to help them by all the means they had in their power. Many persons actively employed themselves in organizing schools, in providing books for them, in teaching, in writing, or in publishing popular works. Here in Moscow some ladies have founded a society for publishing useful books. At the same time, popular publications having, by the great demand for them, become a lucrative enterprise in a commercial point of view, there have been printed within the last two or three years considerably more books than during the ten or fifteen years before.

As you may well believe, very many of these publications are far from being really good and useful. Many are scarcely worth reading, from their utter insignificance; many were written hastily, in an off-hand way, with the idea perhaps that anything is good enough for ignorant country people; many are positively bad, and rather pernicious than useful. I regret to say that much of evil has been spread and propagated; many tares have intentionally been sown among the wheat. Modern incredulity and modern materialism have been sadly at work in Russia, as well as in all other countries. Many persons have been infected with notions tending to represent the holy truths of Scripture as something antiquated, Church doctrine as the superstitions of ignorance, Church practice as popular prejudice. Unfortunately they have thought themselves called upon to extirpate in others the doctrines they denied themselves, and to substitute in their place the everyday, trite and low morality which might as well be the common law of a heathen. As no work can be published in Russia without the approval of the Censorship, open atheism certainly could not be preached; but everybody knows how easy it is for an unbeliever to instil his doctrines without openly breaking with established religion. Books for the instruction of the young may be written without any reference to the doctrines of Christianity; the wonders of creation explained without reference to the Creator; and that, as every one may observe, is the favorite theme of atheists, so that the study of nature, of that sublime book that was, from the beginning of the world, to reveal even to the heathen "His eternal power and Godhead," has become for them the principal point upon which they found their denial of God. Christ may be represented as the wisest of teachers, but nothing said of Him as a Saviour; goodness and right be preached only as things good in themselves, but not as a divine law; immortality and future life be entirely passed over as things not existing. Such has ever been the method employed by unbelievers, and the same was employed here. By the help of cheap publications, of Sunday schools and lectures for working people, unsound doctrine was carefully propagated under the name of civilization. Much pains was taken to spread these new notions among the country people, but fortunately these last have been proof against all.

Foreigners that do not thoroughly know Russia can scarcely imagine how deeply, and if we may say so, *naturally* religious our country people are. Perhaps the cause of it, through so many centuries, may be traced to our earliest history. Russia embraced Christianity at the time when she was just beginning to form herself into a nation; and the holy faith ardently received by the childlike mind, grew with its growth, pervading all the inward being and moulding it to its form and essence. It is to be remembered also that at a time when in almost all Europe the newly converted could hardly know the Divine Law, the Holy Scriptures not being translated, the Slavonian nations had them in their own language, and were carefully instructed to read and understand them,—862 being the date of the translation by Cyrill.* Very shortly afterwards most of the writings of the Fathers of the Church were likewise translated, and copies of them widely circulated over all the country; the copying of manuscripts being the principal occupation of monks in our early convents. For a very long time Russia scarcely knew any other literature than religious books (popular songs and legends also, but the greatest part of them are upon religious subjects). Less accessible than the higher classes to the influences of political events, to the outward changes in opinions, manners, and fashions, our country people have carefully kept all their old historical traditions and habits; till now they approve of no other but religious reading. Whenever a peasant calls for a book, you may be sure he means a religious book; a soul-saving or soul-helping book, as such books are generally called (*dushespasyetelyenaia, dushepolyeznaia kneha*); all other reading he considers almost as a sinful waste of time. The very word *civilization*, in Russ literally *enlightenment*, is understood as meaning nothing else but the illumination of the mind by the holy truth.

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* It is to be regretted that foreign historians in general have paid so little attention to the beginning of Christianity among the Slavonian races; and I believe that a narrative of the lives of our blessed Apostles (Cyrill and Methodius) might be an interesting book even for your juvenile readers. Could I write English more fluently, I should like to translate it for you. Perhaps I shall try to do it yet, hoping that you will correct the faults.

As may be well believed, all the efforts of the new teachers could scarcely ruffle such a deep current of religious feeling. The country people rejected books in which there was no word of faith, and turned with distrust and almost abhorrence from teachers who did not confess the name of God. Nevertheless these efforts were not quite harmless, inasmuch as they somewhat damped the newly awakened desire for knowledge, and inspired the people with distrust for learning in general, by showing them learning separated from faith.

Some time has since passed. Still the progress of learning and the way of diffusing useful knowledge remain the most important questions of the day. Experience has already shown the most evident truth, that repressive measures cannot effectually stay the propagation of unsound doctrines; that the only sure and efficacious way of combating them is to propagate truth, to facilitate the circulation of good and really useful books, and to make them as accessible as possible to the poorer classes. This is still a great difficulty in our immense country, where railways are yet scarce, and the roads extremely bad almost all the year round; books, therefore, that are sold at moderate prices in the capitals, reach exorbitant prices when forwarded to remote provincial towns: the inhabitants of small towns and villages must be satisfied with whatever books they can get from some wandering pedlar, who sells at four times their value works that find no sale elsewhere. For all these reasons it is extremely difficult in remote towns and villages to get the most indispensable books; even Church books are to be gotten from afar and at immense charges.

All these circumstances have led us to think that it would be extremely well-timed and useful to organize a Depository of books, carefully selected for popular reading, village schools, and the instruction of children; and to make them as accessible as possible to the poorer classes, (sometimes certainly by taking some of the charges upon ourselves,) by buying useful editions and selling them afterwards cheaper than the prices affixed to them. For the attainment of this end our Association was formed, and our Depository of books, having the name of *Rouskaia Gramata*,* is now eight months old. In it are to be found:

* It is somewhat difficult to translate this word *Gramata*. It means in

1. Church books (all the books indispensable for the Service of the Church,) Bibles, Testaments, Prayer Books, &c.

They can only be printed at the presses of the Synod in Moscow, Petersburg and Kieff. Though sold at these places at moderate prices, they become very expensive when forwarded to remote towns. We have asked and obtained from the Synod the right of being its Commissioners; and getting these books at 10 per cent. below the price at which they are generally sold, we are enabled to send them anywhere without charging anything for their transportation, certainly very often at a loss to ourselves; for example, when we have to send them to some remote places in Siberia, Perm, the Caucasus, &c.

2. The writings of the Fathers of the Church, popular Sermons, explanations of the Bible, and in general, books relating to the history, doctrine, and the rites of the Church.

3. Books concerning the history and geography of Russia, travels, descriptions of the country, biographies, popular songs, and standard works of our most eminent writers.

4. Juvenile literature, books of instruction, and entertaining books for children carefully selected.

5. Books on various subjects, but particularly adapted for popular reading, tales, stories, descriptions of foreign countries, engravings, &c.

All these books are carefully selected from the great quantity that are daily published; and those we particularly approve of and recommend, are marked with our seal. Previous to the beginning of our enterprise, we published advertisements explaining our motives and the principles we mean to act upon; and as it proved, they met with sympathy, the demand for our books being very considerable and daily increasing. As our business extends and our means become larger, we hope that we shall be able to publish more popular books; some of us have already done this privately, but we will do it on a much larger scale, and thus be enabled to sell those works at the lowest possible prices. Many of the books you have sent us are to be translated.

Now I have to name my associates, who join with me in

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general the knowledge of reading and writing; sometimes it designates the word alphabet; sometimes anything that is written; a letter, a chart.

sending their thanks to you, and the members of your Society, for your cordial sympathies, and the present you sent us. They are all, but one, known to you. The Countess P——, and her daughter the Princess M——, Mademoiselle T——, whom you met at the Countess B——'s; and finally my particular friend, the Princess T——, whose acquaintance you made at Petersburg. We all ask you to transmit our thanks for the sympathies shown to us, as well as the expression of our own sincere interest in the labors of your Society.

And now I think it quite time to finish my long letter, which, I fear, you will have some difficulty in reading. Very shortly I shall have the pleasure of sending to you the letters of Mr. Chomiakoff, that you wish for. I hoped to send them at the same time with this letter; but the copy is not yet ready, and I do not wish to delay any longer the sending of my letter. You will have them before long.

Will you remember me, etc., * * * and allow me to hope that I shall soon again have the pleasure of hearing from you. All your Moscow acquaintances very much regret that your stay here was so short. Shall we not see you again some day? May God bless you in all your labors. Believe me, my dear sir, truly yours,

A. B———ff.

At the meeting of the Executive Committee of the Church Book Society, on the 13th of March, 1865, the foregoing letter having been read, the following Resolutions were, on motion, unanimously passed:—

"*Resolved*, That we have heard with great pleasure the very interesting letter of Madame B———— written on behalf of herself, and her associates of the "Rouskaia Gramata," giving a detailed account of the origin and aims of said Association; and that it be engrossed by the Secretary on the Records of this Committee.

"*Resolved*, That we record with pleasure the intimation of Madame B———— of her willingness to prepare for our Society a Narrative of the Lives of Cyril and Methodius, and that such a labor of love we should thankfully appreciate.

"*Resolved*, That a copy of these resolutions be forwarded by the Secretary to Madame B————."

The following letter was received, at about the same time, from a highly educated gentleman, to whose care the books were sent:—

I have delivered the parcels directed to Bishop ———, and also the liberal donation of books from the Church Book Society to Madame ———, who is only lately in town, and is preparing a long letter for you. Bishop ——— made a translation of your letter and showed it to the Metropolitan, at whose desire it has been sent to the Academy of ——— to be perused by your acquaintance, the learned Rector ———. The Bishop told me that, not confident of his knowledge of foreign languages, he proposed to give an answer to your interesting letter in Russ, as he thinks you can easily find a translator. The American Quarterly Church Review interests him very much, and I have myself read with great pleasure the conclusion of the series of Articles on intercommunion with the Eastern Church; the thoughts therein expressed seem to be in accordance with our own impressions on the subject, and I am anxious that, at the first opportunity, a translation of an essay of the late Mr. Khomiakoff upon the Church, should be sent to you; it is a summary of his views regarding the position of the Orthodox Church towards the other Christian Communions; it has been poorly translated into English, and unfortunately is not at hand this moment. The younger brother of the Princess D——— returned lately from America, and brought from you some numbers of a Church-paper, in which I read with much pleasure a very exact and favorable account of your visit to Russia. Unfortunately I cannot as yet write to you anything new on that subject from our Russian papers. Indeed the only mention that has been made thus far was in one of the numbers of Mr. K——'s newspaper. In a leading article, whilst speaking of the necessity of allowing more freedom to our Clergy, and more independence to the Church in her relations to the State, he says that more latitude in that respect is especially desirable now when theologians of other Communions seek to draw nearer to our Church, on the ground of truth and antiquity, and in illustration of that tendency, he mentions your visit to Russia, and your intercourse with some of our higher Ecclesiastical Authorities. That no more has been published is to be attri-

buted partly to your short stay among us, and partly to the circumstance that your conferences with our Metropolitans were strictly confidential, and that but little respecting them has become generally known. But now Bishop ——— proposes to set himself and others to work, and to translate some of the articles in the Church Review, together with some of the pamphlets which were among the things you sent, concerning Anglican Faith and Doctrine. * * * * * * May your intercourse with Russia continue, and lead to happy results; our Metropolitan seems much interested in the attainment of mutual intercommunion.

Do not forget us in your prayers, dear sir, and believe me, always truly yours,

M. S———.

The Rev. J. Long, one of the Secretaries of the English Church Missionary Society, has lately made a tour in Russia, and from his published letters the following extracts on the missionary and religious progress now being manifested in that country, were published in the "Christian Times," of New York, some months since:—

At St. Petersburg I addressed three meetings in private houses, on the subject of Indian Missions; the deepest interest was shown, as evinced by the various questions asked me after the address. At one meeting the audience was chiefly German, and a Russian naval officer translated my address into German; after the meeting, a Russian general came up to me, and proposed many inquiries on the opium question, and on education in India; he himself has long labored here in the cause of education. This meeting was held at the house of a Pole, a thoroughly Christian man, and here all were in harmony, whilst Poles and Russians elsewhere were fighting. A strong interest is taken in Petersburg in the Berlin and Leipsic missions, and I found various missionary periodicals in circulation.

At the close of every meeting, and in private conversation, I have been pressing one subject especially: Is not the time come when evangelical men in Russia should form a Russian Missionary Society, having a Committee at St. Petersburg, which should send out agents to the Russian frontiers, to the Mongo-

lians, Buddhists, Thibetans, and Tartars? I have pressed on the Russians this point, that from their geographical and political position, they can act on Central Asia for Christian objects, in a way that no other nation can; and, as the head of the great Slavonic race, it is their duty so to do. * * * * * After another meeting I held, a Russian noble, a member of the Council of State, was much interested in the proposal of a Russian Missionary Society, and wished to introduce me to the Emperor's physician, a pious man, who takes a deep interest in missions. Accordingly, the next day he took me to the Emperor's palace of Tsarsko Selo, twenty miles from St. Petersburg, where we had an interview with the physician, and he has promised to speak to the Emperor and members of the imperial family, so as to remove obstacles, etc.

THE RUSSIAN PRIESTHOOD.

I spent an evening lately in Petersburg at the house of the Professor of Ecclesiastical History in the Academy for training priests for the Russian Church. He is well acquainted with our English divinity. He asked me how Dr. Colenso could have been made Bishop, evincing, as his writings show, such ignorance of the Bible. He took me to see the Academy, in which one hundred priests are trained for the Russian Church in towns: they have a three years' preparatory instruction at a Seminary, and four at this Academy, two of which are devoted to philosophy and two to theology. There is a gradual and hopeful improvement in the condition of the clergy of the Russian Church.

BIBLE CIRCULATION IN RUSSIA.

Bible circulation is increasing in Russia, and the Holy Synod has itself put in circulation a new and improved version of the Gospels in Russ. The Russian clergy have never made, like the Council of Trent, a decree against Bible circulation among the people. I spent some time lately in the company of Kasim Beg, Professor of Persian at the University of St. Petersburg, who is a Christian, and greatly respected. He told me he had translated the New Testament into the Tartar language, at the

express request and with the aid of the Archbishop of Kazan, whom he describes as a man ready for every good work and word. He, in common with others, spoke to me of various elements of good at work in the Russian Church.

At Nijni Novgorod there was an immense assemblage at the fair, probably about two hundred thousand people. Russian friends at St. Petersburg resolved to send this year a colporteur to Nijni for the sale of Bibles, but, before he got half-way, there was such a demand that he sold all his stock and had to write back to St. Petersburg to get a fresh supply for the fair. I saw copies of the Scriptures for sale in some of the shops at Nijni. The Emperor came to Nijni, and it was quite surprising to witness the intense enthusiasm that prevailed towards him among the peasants. I went to service to the cathedral at Nijni: he was present, and the shouts of the peasants as he ascended the steps were quite deafening.* He has had the hatred of the nobles,† but the good-will of the people. I have had

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* Only an eye witness of it can fully appreciate the immense popularity of the present Emperor. The day after the arrival of the Editor in Petersburg was the anniversary of the entrance of Alexander I. into Paris. Thirty thousand troops were reviewed at noon-day by the Emperor, and in the evening there was a grand concert given of fifteen hundred performers. The Emperor was present; and although the performance had commenced, as is the universal custom, with the Imperial Hymn, after it had progressed for a while, the multitude shouted with deafening cries, "*Boje Tzaria Chrene*," (the first line of the National Hymn,) drowning the immense orchestra, which, stopping in mid-performance, took up the thrilling strains demanded by the multitude, and when the Hymn was finished, it was *encored* with the most deafening shouts, until it had been performed three times over in immediate succession. An English lady who had resided in St. Petersburg nearly forty years, informed the writer of this circumstance on the following day, remarking that it was without a parallel in the history of St. Petersburg, and a scene never to be forgotten by those who witnessed it.—*Editor.*

† The impression which the Editor received from several weeks daily intercourse with the nobles of St. Petersburg and Moscow, by no means accords with this statement of Mr. Long. The usual remark respecting the Emperor and his policy, was:—"No one can doubt the high and noble motives of the Emperor, or question his devotion to the welfare of his subjects, and especially to those of the humbler classes. We feared he was progressing too rapidly, but results have not justified our apprehensions, and the wisdom of his policy is now generally conceded."—*Editor.*

ample opportunities of seeing the working of the emancipation of the serfs; it is literally the waking up of a nation. Schools are multiplying among the peasantry; already there are more than one hundred and fifty thousand children in them, and in consequence, the circulation of the Bible is rapidly increasing A Russian nobleman, who lived in the interior of the country, told me that he had sold or given away about four hundred copies of the Gospels. One of the most hopeful signs of the Greek Church is, she has never interdicted the Scriptures. I have never found among Russians a suspicion of God's Word. The Holy Synod are now publishing an edition of eighty thousand copies of the Testament, which will be sold at 15 copeks a copy, or about 6*d.*

MISSIONARIES IN THE RUSSIAN CHURCH.

I was introduced lately to the Bishop of Viborg, who is head of the Russian Academy at Petersburg for training Priests. He informed me that the Russian Church has about 100 missionaries and missionary agents at work in Siberia and the adjacent districts. I spent an evening in company with a Prince Yususoff [Ouroussoff] one of the Chamberlains of the Imperial Court, who is deeply interested in a plan they have for a missionary seminary at Novgorod, and, on my return to St. Petersburg, he wishes to see me about it, and procure any information I can give him as to the best mode of carrying out this plan into practice.

THE GRAND DUCHESS HELEN.

I received an invitation last week to spend an evening with the Grand Duchess Helen, aunt to the Emperor. I went at nine o'clock to the palace of Michalioffsky, a magnificent building, and though she was surrounded with all the pomp of royalty, I found her to be an affable and earnest Christian, who devotes her whole time and princely fortune to doing good. She told me how she had established an institution for training nurses, though her nephew the Czar at first thought it could not succeed; but it has, and she has lately induced the Holy Synod to send a circular through the Russian Empire to encourage the plan. She talked much with me on peasantry and female edu-

cation in India, and is most anxious for the circulation of the Scriptures in Russia, and for reforms in the Russian Church. Her influence is of great value in this at the present time.

RUSSIAN ECCLESIASTICS.

I have visited three out of the four Russian Academies for the training of the Clergy, and I have found great progress is being made in a high and liberal course of study, comprising four years in the academy and six years in the seminary. None of the clergy come from the Universities, but they receive an equally liberal training. These academies, however, are only for a select body of the Clergy; the majority of the Parish Priests are educated at the Seminaries. I spent four days at the Moscow Academy, and had much conversation with the rector on the subject of missions and missionary training. He asked me to send him some books on Church of England Missions for their library, which I will try and procure when I get to England. I met there a missionary from the Caucasus, and spent some time with a very intelligent monk, who was entering on a course of study for three years, in order to go out as a missionary to the Caucasus. I had much conversation on missions with Professor S——, who has lately returned, after spending a year in England, and he thinks a great reform is gradually taking place with the Russian clergy. I was invited to dine in the convent of Troitza at the feast of St. Sergius, in company with the archbishop and the monks. We sat down 300 to dinner; grace was chanted, and the life of St. Sergius was being read while we dined, but little of it was heard amid the clatter of knives and forks. At Moscow I had two interviews with Bishop Leontides, [Leonidas]. He speaks English, and is the only bishop of the Russian Church who has not been brought up a monk; he served formerly as an officer in the Russian navy. He is a man of enlightened views, anxious for reform, as is Philaret, the Archbishop of Moscow, who reminded me, by his manner and tone of mind, very much of Bishop Wilson; he has done much good to the Russian Church, but the old school have still great influence.

There is evidently a tide setting in in favor of reform; everywhere I found, among the Russian Laity, a wish to know more

of the English Church, and to follow England in her religious as well as her political development. The admiration of English institutions is intense in Russia among the upper classes; many Russians, traveling on the continent, are seen in English churches, and have attended the services with pleasure; they have seen so much of Romish intrigue in Poland, that it disposes them in favor of a church which combines apostolical order with evangelical doctrine. Were there more intercourse between religious people in England and Russia, the effects might be very beneficial.

[The Editor is not responsible for any expressions in the foregoing extracts, some of which he would not have used.]

The "*Union Chretienne*," published in Paris, and edited by the Abbe Guettee in Roman Orders, and the Archpriest J. Vassilieff, of the Russian Church—a journal which is solely devoted to the sacred labor of producing Unity in Christendom on the ancient foundations—thus speaks of the consecration of the American Episcopal Church in Paris:—

We have already spoken, in the *Union Chretienne*, of the laying of the corner-stone of this church, which took place a year ago. It was exactly on the anniversary of that interesting solemnity, that the consecration of the new edifice was celebrated, in September last. We made it a duty to assist at this service, even as we did last year at the laying of the corner-stone. The new building is a striking evidence of the Christian charity of the Episcopal Church of America; it has been erected to meet the spiritual needs of Americans who are temporarily or for a longer time resident in Paris; and it will also bear testimony to the Faith, as well as to the institutions of the Episcopal Church of America, which is too little known in the Old World, and which is very incorrectly confounded with "Protestantism."

The Americans are a nation of travellers. They are met everywhere. In Paris they are numerous. The church which has been built was therefore a necessity. We sincerely congratulate the Rev. Mr. Lamson, Priest of the new church, upon having brought his enterprise to a happy completion; and we cherish the hope that the new church will conduce powerfully

towards that still greater good work, namely, the union, in the Catholic Truth, of the Oriental and the American Churches. We have already mentioned the movement which is drawing the American Church towards the Christian East. We shall do our best to assist this Providential impulse which urges our transatlantic brethren to labor for the triumph of Catholic Truth. The movement has as yet only begun; but we are persuaded that it will not stop, and that it will march straight on towards the end in view. The erection of this new church at the heart of the Old World will aid it, and we find assurances of this in the discourse pronounced at the consecration. This sermon is a public testimony of the faithfulness with which the American Church has preserved the precious foundations of the Catholic Church.

The distinguished preacher, delegated expressly for the solemnity of this consecration, was the Rev. Dr. Morgan, of New York. The Bishop delegated to consecrate the building was the Rt. Rev. Dr. McIlvaine (*Mgr. Mac-Ilvaine*), Bishop of Ohio, one of the oldest and most distinguished of the American Bishops.

We were happy to see this venerable Bishop, and the Rev. Dr. Morgan, assist at the public service of the Russian church in Paris, to see them kiss respectfully the Book of the Gospels, and give multiplied proofs of the interest which they took in all the details of the Service. They understood perfectly well that, in the ancient liturgy of the East, everything relates to God, to our Saviour Jesus Christ, to His Word; that everything in it breathes of the Holy Spirit; and that nothing can be discovered in it of the pagan and idolatrous reminiscences which have predominated over true worship in the Church of Rome.

We cherish the hope that the Russian and American Churches, standing so near to one another in this great European centre which is called Paris, will be the two advanced posts of five Christian Communions, which shall ere long embrace one another in that venerable doctrine of the Primitive Church which is *The Truth*, such as Jesus Christ revealed it to the world.

Impressions of the worship of the Russian Church, as witnessed in the Embassy Chapel in Paris. By Rev. Dr. W. F. Morgan.

I had been attracted more than once to the Russian chapel by the splendor of the edifice, as well as by the grand impressiveness of the worship, and its apostolical claims and prestige. My attendance was always at evening vigils, and it is impossible to conceive of anything in the use and effect of a ritual, more strange to an American, more absorbing, more solemnizing, than is realized at these vesper services.

The melodious accents of the Sclavonic language, used by the priests in reading the liturgy of S. John Chrysostom, broken at brief intervals by responses from the choir, in a tone and compass of voice such as are nowhere else to be heard, together with the bowings and prostrations of the worshippers, all conspire to arrest and enchain a stranger; and if he be a Protestant, to alarm, and even revolt him, in a measure. Of mere ceremonial, of demonstrative, muscular action, there is more, if possible, in the Russian worship than there is in the Romish; while the churches and chapels of the former are equally filled with pictures, and shrines. But an intelligent and thoughtful stranger soon learns, upon further acquaintance with this service, to ascribe what seems to be excessive and overloaded in worship, to the type of civilization, rather than to the want of integrity in faith and doctrine. In the conception of all things, especially in the conception of things relating to God, there is a wide difference between the orient and the occident—between the Eastern and the Western churches. What is mental with us, is emotional with them. What we restrain, they disclose and intensify. What we limit to simple prayer, or litany, or thanksgiving uttered by the officiating minister, and receiving only our audible amen, they act—they make the body speak the sentiments of the soul—they bow at the name of Jesus—they cross themselves at the mention of Calvary—they break forth into ecstatic praises—they sink into solemn dirges—they fall on their knees—they lie prostrate upon their faces—they kiss the holy gospels—they clasp and press to their lips even the hands and the vesture of their priests, while the gorgeous apparatus of pictures and sensible accompaniments, add still

more to the outwardness and active consciousness of their devotions. Upon examination, however, it is found that their root in the soil of apostolicity is as deep and as sound as ours, and that their catechism and creed are almost identical with ours. Shall we judge them harshly because they derive their ideas of worship from one end of the globe, and we from another? Shall we condemn them because they are not Puritans? and deny them fellowship because their mode of approaching our Common Father is more expressive, and energetic, and reverential than our own? God forbid! Happily, our pastor and representative in Paris has been able to make a just discrimination between oriental usages and the apostolic faith; and by fraternal acts of kindness, has won the esteem and confidence of the Russian priests. They frequent his house. They were present at the consecration of the church. They expressed all sympathy and satisfaction on the occasion; only they thought that the services were too cold—too inexpressive—too far short of the significance and the majesty of such an office in the worship, and such an era in the work of the American Church.

Shortly after the consecration these priests met us, by appointment, at the house of the Rector, and, at parting, invited us—the Bishop of Ohio, the Rector, and the speaker, to be present at the approaching vigil, and occupy seats within their sanctuary—a portion of their Temple into which the priests alone enter, and completely screened from the outer place of worship. The invitation was accepted, and on the evening named the Bishop of Ohio and the two clergymen just mentioned, were received, with every mark of courtesy and fraternal warmth, at the door of the sacred enclosure, by the arch-priest, Vassilieff. The very greeting which met us will serve to show how ardent and demonstrative these Eastern brethren are; for each of us received upon either cheek the salutation of a kiss, and other tokens of a most affectionate welcome. This reception took place at mid-service, and at the conclusion all the officiating clergy of the chapel came forward and offered us the assurances of their brotherly love. The eminent Abbe Guetté was also of the company, and joined in these friendly interchanges with visible delight. It was an occasion, sir, of most profound and touching interest. All formality and reserve were laid aside, and, as if relying upon our sincerity and good faith,

everything in the holy place which could interest us, was brought to view and explained—the sacred vessels—the priestly vestments,—and, with especial solemnity, the magnificent volume of the Holy Gospels, superbly embossed and illuminated. An impulse which could not be resisted, led our venerable Bishop to bow his head and press his lips to the glittering cover of the Book, and we, attending presbyters, must have been colder than marble statues not to have followed his example. It was the gospel of God's dear Son, and these were brethren; our hearts were enlarged—all differences were forgotten. *We had the same faith, the same gospel, and in that hour, and in those sweet offices of fellowship, we tasted the living joy of Christian unity.*

[Paper read before the Christian Unity Society.]

The following letter, received a few months since from the Princess ——, will explain itself, and will show, moreover, with what discriminating appreciation and unfeigned interest the Russian Laity speak and write of the movement for intercommunion. It would add somewhat to the weight, perhaps, of what the accomplished writer so strikingly says, could the reader be informed of her distinguished position. But this cannot be done without danger of incurring her displeasure:—

Reverend Sir:—It is now almost a year since I first had the pleasure of receiving your valuable paper, the *Church Journal*. I have ever since felt a longing to express to you my grateful feelings for such a proof of your friendly remembrance. My very insufficient knowledge of English has alone interfered with my desire of writing to you; but the growing interest of your Journal, and the deep sympathy I feel for your earnest and generous endeavors to promote Church-union, determine me to plead indulgence for my incorrectness of language, and pray you to accept the sincere, though very defective expressions of my sympathy and esteem. May more worthy lips than mine join in the hearty prayer for unity in peace—and for the blessing of God upon your work. Certainly one of the means of attaining to unity will be to dispel prejudices, accumulated during many centuries, around the ancient Eastern Church, and all her earnest adherents will be happy to peruse your valuable publications.

A serious inquiry into the doctrines of the Church will prove the difference between Greek and Latin Catholicism; the first has been true to a spirit of liberty, united to respect for antiquity, whilst it has nothing approaching to the despotic and mercenary tendencies that pagan and domineering Rome has left as a fatal inheritance to the present successors of its centralizing power. The decline of the unlawful authority that has so long tyrannized human conscience, seems to mark an epoch of renovation for Christianity, and should not America lead the way in this great work? * * * * * * * * * In Europe many prejudices stand as a barrier between the Latin and the Oriental world. Different branches of the Oriental Church, indeed, are quite differently circumstanced. One portion suffers, perhaps, from too much officious protection and government interference, whilst the other mourns under the fatal consequences of Turkish oppression and persecution. These embarrassments cannot exist in your land of liberty; and the Church as it was formed by the Apostles, in a spirit of Brotherhood, Love and Liberty, can expand, without restraint, for the benefit of mankind. May such be its high destiny in your favored country. * * * *

I should be most happy in any way to participate (according to the limits of my humble means) in your generous and Christian work. One of my friends, famous in our literary world, proposes to send you for the *Church Journal*, some remarks on interesting points of our church history; others propose a subscription,* when some thing shall have been effectually *done* I will inform you of it; but let me hope that however mean our offerings, you will regard them with Christian indulgence, and will accept them as a proof of our sympathy and esteem.

Let me once more plead your indulgence for my bad English, and accept, Reverend Sir, the assurance of my respectful feelings.

PRINCESS SOPHIA ———.

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* In about three weeks after this letter was received, it was followed by a remittance of £20, "from three or four Russians," to the Publishing Fund of the Russo-Greek Committee.—*Editor.*

Letter from the Metropolitan of Corcyra to the Rev. Dr. W. Fraser, of Alton, England:—

CORCYRA, the 10*th November*, 1864.

REVEREND SIR:—With great gratification I received your letter of the 24th of October last, in which you were so kind as to communicate to me the information respecting the establishment of "The Eastern Church Association," in which you solicit me and my comprovincial Bishops to take part, and to enrol our names in the list of its patrons.

I indeed am grateful for the honour which is proffered me, and at the same time I award the praise which is its due to the said Association, which has undertaken this work well pleasing to God. And from my heart I pray that their pious purpose may have a happy and favorable result. At the same time, as you know, Reverend sir, after the union of the Seven Islands with the Kingdom of Greece, the archieratic throne of Corcyra has been put under the jurisdiction of the Holy Synod of Greece; and on this account, you will understand, that I can do nothing in the matter on which you write to me separately from the same Holy Synod to which I am now subject.

You write, Reverend sir, that you earnestly desire the union of the Christian Churches. But, believe me, that the Orthodox Eastern Church of Christ, which has continued always peaceable and very forbearing, and has never at any time injured other Christian Churches by proselytism or other means, unceasingly prays that the schisms of Churches being ended and all heresy having died away, the innovations having been laid aside which have been introduced into very many of the Divine doctrines and sacraments, and the ancient customs and rites, the much longed for day may come in which all Christian Churches may be united into one, having one Head Our Lord and God Christ Jesus, and for such a desirable unity the Orthodox Eastern Church makes request fervently to God each day, in both her morning and her evening holy services. Imploring for you from God all that is good, I remain, your Reverence's humble servant, and one who earnestly prays to God for you.

†ATHANASIUS,
Metropolitan of Corcyra.

To the Rev. W. FRASER, D.C L., Alton, England.

Extract from the charge of a Scottish Bishop on the Reunion Church of Christendom:—

"The deepest thinkers of the day are stretching forth to a unity which shall comprehend all these scattered members. They feel that if the sixteenth century was one of dispersion, the nineteenth and the twentieth must be one of re-union, if the Son of Man, when He cometh, is to 'find *the* faith (as the original Greek is most correctly rendered) on the earth.' While, on the one hand, opinions hitherto held in solution are being precipated, and men are being called, as they never have been called before, to choose between a Christianity organized, hierarchical, and dogmatic, and a scepticism implying sinful uncertainty of mind; on the other hand, as the means of locomotion are developed, and true Christian civilization advances, prejudices are being insensibly worn down, religious bitterness is giving way, and men are coming to see that truth without love is an impossibility in the order of grace. And, as in the century preceding the Reformation, earnest men of all hues of opinion looked forward to the assembling of a General Council as the great cure of the evils of the day, so now may not we, laying to heart the great dangers we are in from our unhappy divisions, hope and labour, and pray for the hour when the Church of God shall again come together in its glory and strength, when, compelled by the crushing assaults of the common foe, and animated by the earnest desire of peace, all who believe in the Divinity of our Blessed Saviour, and in the necessity of a visible Church as His organ, shall assemble under the guidance of God Himself—when every question shall be calmly discussed, every claim candidly weighed—when misunderstandings shall be righted, logomachies explained—when love shall hold the balance, and the Word of God be arbiter—when the Holy Ghost shall be present, and Christ Himself, as 'our Peace,' 'shall send the rod of His power out of Zion,' and drawing all hearts to Himself, 'will raise the tabernacle of David that is fallen, and close up the breaches thereof; and will raise up its ruins and build it as in the days of old.' (Amos ix. 11.)"

From a speech of the Bishop of Oxford on "Reunion with the great and venerable Churches of the East:"—

The work would be best done by endeavoring not to interfere with other national Churches in their nationality and independence, but to communicate with them in loving offices, and in imparting to them and receiving from them the truth. The Church of England herself had *much to learn*, and *much to gain*, and to suppose that they were altogether right, and others were altogether wrong, was *the most unchristian attitude that any Church could assume.* (Hear, hear.) The insular situation of the Anglican Church, which the terrible abuses of the Papacy had forced reluctantly upon her, had been at the root of most of her deficiencies, and of many of her present greatest dangers. It was impossible for any national Church not to feel, in the maintenance of truth, the exceeding evil which sprung from isolation, and those things would express themselves in their national character, and fix themselves in all the rules and outward forms of the Church. Thus there came to be something like a peculiarity of aspect even as to the truth, and the dropping of one single portion of the truth very soon evinced itself in the disturbance of the whole Creed. (Hear, hear.) Nothing nourished more an unhumble spirit than an assertion of independent rights, and that spirit forced upon the reformed Church by the corruptions of Rome had tended to impair her gentleness and humility. Nothing more opened the heart than that which promoted sympathy between Christian brethren everywhere, and nothing more narrowed the heart than that which tended to substitute the successes of a sect for the increase of Christ's truth throughout Christendom. (Cheers.) If they were to grow in the great virtues of humility and love, no means could be greater than those which brought them in any degree back again to a real inter-communion between the separated branches of the great Church of Christ. (Cheers.)

Hints on Intercommunion. An extract from an editorial of the "*Colonial Church Chronicle*," for July, 1865:—

"For the guidance of those who would promote the great and praiseworthy object of Catholic intercommunion, these two

canons may safely be laid down:—1st. That no compromise involving a departure from Apostolic doctrine and Church order is admissible; 2d That approximation to Rome, whose usurpations have been the chief cause of the unhappy divisions of Christendom, is as unlawful as it is inexpedient.

Upon what basis then, it may be asked, may the restoration of Catholic intercommunion be brought about? The answer to this question, which at one time seemed to be surrounded with formidable difficulties, is in itself simple and easy enough; and is felt to be so more and more, the more the possibility of such intercommunion is inquired into and discussed in the several branches of the Church Catholic. The Apostolic basis of Church communion throughout the world was at the beginning, and there is no reason why it should not be so now, "*continuance in the Apostles' doctrine and fellowship.*" Let the coordinate authority of the Episcopate, in its succession from the Apostles, and the Apostolic Doctrine as defined by the Œcumenical Councils, be recognized as the only essential requisites for intercommunion; and let the freedom of all the Churches, in ordering their internal discipline subject to the Apostolic authority of the Episcopate, and in framing their own formularies of faith and worship in conformity to Apostolic doctrine as defined by the Great Councils, be mutually respected; and intercommunion, as opportunities may arise, and occasions may require, will follow as a natural result. To such intercommunion it is not necessary that the development of the Episcopal organization should be the same in all the Churches; that their expression of Apostolic doctrine should by them all be cast into the same mould of language; or that their forms of worship and ritual observances should be the same in all.

Granted that in some Churches the constitution of the Episcopal government has undergone certain modifications, such as the appointment of Metropolitans and Patriarchs, on the one hand, and on the other, of Suffragan and Assistant Bishops, while in others the equality of rank of all who are invested with the Episcopal office, has been preserved; granted that different Churches have seen fit to adopt for their own use special formularies and tests of doctrine rendered necessary for the preservation of the faith under their peculiar circumstances; granted that in their modes of worship great varieties of practice have

grown up, that their usages and ceremonies differ materially one from another, some of them carrying ceremonial to an undue excess, while others run into the opposite extreme of simplicity, approaching to baldness,—granted all this, what hindrance is there to intercommunion, if the basis of Apostolic Truth and Order be held by them all in the spirit of charity and mutual forbearance? If amidst all these diversities some things be found less conducive to edification, the very fact of intercommunion, affording an opportunity for friendly comparison, will be the most likely means to procure, not by way of constraint, but by spontaneous assimilation, both the removal of excrescences, and the supply of deficiencies. Uniformity of regulations, of expressions, of forms and ceremonies, is neither requisite nor attainable, even if it could be shown to be in itself desirable. That a nearer approach to uniformity, would be conducive to more general and more hearty intercommunion, and in that sense desirable, is no doubt true. But to bring this about, the way is, not for the different Churches to dictate to each other terms of intercommunion, but to leave each other free to order themselves in matters not affecting the essential common basis of Apostolic doctrine and government. Agreement in all those things which have been left by the Apostles to the discretion of each Church ordering herself under their successors, never can be made the basis, though it is sure to be increasing by the result, of Catholic intercommunion. And for this consummation all Christian hearts in all the Churches of Christendom may, and assuredly will, devoutly pray."

PAPERS
OF THE
RUSSO-GREEK COMMITTEE.

No. IX.

REPORT OF THE COMMITTEE
TO THE
GENERAL CONVENTION,
Holden at Philadelphia, in October, A. D. 1865.

The Committee appointed at the last General Convention "to consider the expediency of opening communication with the Russo-Greek Church, to collect authentic information bearing upon the subject, and to report to the next General Convention," beg leave to report as follows:—

At the first meeting of the Convocation of the Province of Canterbury, of the United Church of England and Ireland, after the appointment of our Committee, a Petition was presented by the Lower to the Upper House of Convocation touching this matter, in the following words:—

"To His Grace the President and their Lordships the Bishops in the Upper House of Convocation of the Province of Canterbury assembled:

"The humble petition of the undersigned members of the Lower House of the Convocation, *Showeth*:—

"That your petitioners have learned with much interest that, in the recent Synod or Convention of the Bishops and Clergy of the United States of America, certain steps were taken with a view to promote Intercommunion between the Russo-Greek Church and the Anglican Communion:

"That your petitioners believe that the present time may be more favorable than former times have been, for efforts in that direction;

"They therefore humbly pray your Venerable House to use your endeavors to bring about such intercommunion.

"And your petitioners will ever pray," &c.

F. C. Massingberd, Proctor for Lincoln Diocese.
Edward Bickersteth, Archdeacon of Buckingham.
G. Anthony Denison, Archdeacon of Taunton.
James Wayland Joyce, Proctor Diocese of Hereford.

F. K. Leighton, Proctor Diocese of Oxford.
H. A. Woodgate, Proctor for Diocese of Worcester.
Henry Burton, Proctor for clergy Diocese of Litchfield.
James Fendall, Proctor Diocese of Ely.
Alwyne Compton, Proctor for clergy Diocese Peterboro'.
Augustus P. Saunders, Dean of Peterboro'.
John Jebb, D.D., Proctor for clergy Hereford.
W. B. Otter, Archdeacon of Lewes.
E. Harold Browne, Proctor for clergy Diocese of Exeter.
J. Bartholomew, Archdeacon of Barnstaple.
K. W. Jelf, D.D., Proctor for chapter of Oxford.
Chr. Wordsworth, D.D., Proctor for chapter of Westminster.
W. A. Bouverie, Archdeacon of Norfolk.
Thomas Mills, Proctor for Archdeaconry of Suffolk.
George Prevost, Proctor for clergy of the Diocese of Gloucester and Bristol.
E. A. Ommanny, Proctor for clergy of Bath and Wells.
John Bramston, Proctor Diocese of Rochester.
Henry C. Bagot, Proctor Diocese of Litchfield.
Charles F. Kennaway, Proctor for the Diocese of Gloucester and Bristol.
Henry Moore, Archdeacon of Stafford.
John Douglas Giles, Archdeacon of Stowe.
John Hutchinson, Proctor for Litchfield chapter.
John H. Horner, Proctor Diocese of Bath and Wells.
S. Best, Proctor Archdeaconry of Winchester.
Thomas Sanctuary, Archdeacon of Dorset.
H. T. Fowlkes, Archdeacon of Montgomery.
Charles Lloyd, Rector of Chalfort S. Giles, (Proctor Diocese of Oxford.)
Henry Mackenzie, Proctor for clergy of Lincoln.
John Downall, Archdeacon of Totness.
John C. B. Biddell, Proctor for Diocese of Canterbury.
Douglas H. Gordon, Proctor of chapter of Salisbury.
C. A. St. John Mildmay, Archdeacon of Essex.
Henry Alford, Dean of Canterbury.
Henry Thompson, Proctor Archdeaconry of Lewes, Diocese of Chichester.
Richard Biscoe, Proctor Diocese of St. Asaph.
I. Sandford, Archdeacon of Coventry.
Richard Seymour, Proctor for clergy of Worcester.
A. M. Hopper, Proctor of clergy for Norwich.
John Griffith, Proctor of chapter of Rochester.
Henry Glynne, Proctor of chapter of St. Asaph.
William Crawley, Archdeacon of Monmouth.
James Randall, Archdeacon of Berks.
Edward A. Dayman, Proctor for Archdeaconry of Dorset.

Owing to the pressure of business, this matter was not reached by the Upper House during that session of Convocation; but during the next session, in July of the same year, it was moved by his Lordship the Bishop of Oxford:

"That his Grace, the President, be requested to direct the Lower House to appoint a committee to communicate with the committee appointed at the recent Synod of the Bishops and Clergy of the United States of America, as to intercommunion with the Russo-Greek Church, and to communicate the result to the Convocation at a future session."

The Bishop of Chichester seconded the motion, which on being put, was agreed to *unanimously*.

Pursuant to this action of the Upper House of Convocation, the Lower House appointed the following committee:—

The Archdeacon of Taunton, (DENISON).
The Archdeacon of Buckingham, (BICKERSTETH, Prolocutor of Convocation.)
Rev. Dr. LEIGHTON, Warden of All Souls, and Proctor for the Diocese of Oxford.
Rev. Lord ALWYNE COMPTON, Proctor for Diocese of Peterboro'.
Rev. Sir GEORGE PREVOST, Archdeacon of Gloucester.
Rev. Chancellor MASSINGBERD, Proctor for Diocese of Lincoln.
Rev. J. RANDALL, Archdeacon of Berks.
Rev. CANON MACKENZIE, Proctor of clergy of Lincoln.
Rev. J. FENDALL, Proctor for the Diocese of Ely.
Rev. R. SEYMOUR, Proctor for clergy of Worcester.

At the meeting of Convocation in February of 1864, this Committee reported progress, asking leave to sit again, and that Canon (now Archdeacon) Wordsworth be added to their number, which was carried by acclamation.

At the meeting of Convocation in February of the present year the Committee reported as follows:—

The Committee appointed by command of His Grace the President and their Lordships of the Upper House, 1863, "to communicate with the Committee appointed at a recent Synod of the Bishops and Clergy of the United States of America, as to intercommunion with the Russo-Greek Church, and to communicate the result to Convocation at a future Session,"

Report as follows:—

That, as the limited power conferred upon your Committee by the terms of their appointment did not authorise them to enter into direct

intercourse with the authorities of the Eastern Church, the Report of their proceedings will be mainly occupied with the account of their communications with the Committee of the Convention of the Church in the United States on the same subject.

The action of Convocation in appointing this Committee was hailed with great satisfaction by the American Church, and the intercourse between the members of the two Committees has been of the most friendly and cordial character.

Your Committee were favoured by the Honorable Mr. Ruggles, a distinguished Statesman, and eminent Member of the American Committee of Convention, with some particulars of his visit to Russia.

And at their first meeting they had the advantage of personal communication with the Rev. J. F. Young, the Secretary of the Committee of the American Convention, and whom, in compliance with the terms of their commission, they had invited to attend their meeting.

But your Committee, not being required by the terms of their commission to report at the next session, were induced, in consideration of the extreme delicacy of the questions involved, to defer their report until the present time.

They now proceed to record the progress that has been made.

Mr. Young and Mr. Ruggles were both received in the most cordial manner by the Metropolitans of Moscow and St. Petersburg, and other members of the Holy Governing Synod, who expressed their earnest interest in the question, and their desire to co-operate in any measures having for their object the restoration of unity.

The Committee of the American Convention have begun to issue a series of papers, with the object of recording their own proceedings, and giving information as to the principles and practices of the Eastern Church.

It is an instance of the increasing interest that is taken in this question at home that your Committee are enabled to state to the House that there has been formed in England an association called "The Eastern Church Association," which already numbers among its patrons the Most Reverend the Archbishop of Belgrade, the Most Reverend the Archbishop of Dublin, with several more of our English Bishops, the principal objects of which are to inform the English public as to the state of the Eastern Churches, and to make known the doctrines and principles of the Anglican Church to the Christians of the East.

Your Committee have been favored, at their last meeting, with the presence of the Very Reverend Archpriests Popoff and Wassilieff, Chaplains to the Imperial Embassies of Russia at London and Paris, from both of whom they have received the most cordial assurances of personal co-operation.

It would be premature to lay down any principles or conditions on which it may seem to your Committee that such intercommunion as is contemplated may be brought about: further than this,—

To establish such relations between the two Communions as shall enable the Laity and Clergy of either to join in the sacraments and offices of the other, without forfeiting the Communion of their own Church.

That any overtures towards such an object should be made, if possible, in co-operation with those Churches with which the Church of England is in Communion. And

That such overtures, whenever made, should be extended to the other Eastern Patriarchates, and not confined to the Russo-Greek Church.

With this view, your Committee ask leave to sit again, and suggest that, if the Convocation of York should think fit to delegate any of its members to sit with them, they should be authorized to confer with them, and also to co-operate with any Committees of other Branches of the Anglican Communion.

Your Committee, citing the words of the Venerable Patriarch and Synod of Constantinople,* that "the Orthodox Church of the East has never ceased to offer, with tears, fervent prayers to her God and Saviour, Who maketh of two One, breaking down the middle wall of separation between them, that He may bring all Churches into One Unity, giving them sameness of Faith and Communion of the Holy Ghost," conclude with the words of the Prayer familiar to us all, "That as there is but one Body and one Spirit and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify God, through Jesus Christ our Lord."

Signed, on behalf of the Committee,

F. C. MASSINGBERD.

In two Synods, at least, of the Dioceses of the Church of Scotland, resolutions have been passed responsive to the movement towards Intercommunion of our last General Convention.

At the Moray and Ross Diocesan Synod, on July 26th, the following resolution was unanimously agreed to:—

"That the Synod of Moray and Ross, having taken into consideration the subject of Intercommunion between the Eastern Church and the British and American Churches, resolves to petition the Episcopal Synod of this Church to take such steps as may appear desirable for co-operating with the Committee of the Convocation of Canterbury, and the Committee appointed by the General Convention of the American Church for the effecting of this object."

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* Addressed to the Very Reverend Archpriest Wassilieff and the Very Reverend Abbé Guettée, editors of the *Union Crétienne*, and quoted at p. 291 of the first Paper of the Russo-Greek Committee of the American Convention.

The following motion was also passed:—

"The Synod considering the great evils the Christian World is in through its unhappy divisions, and the great duty of promoting unity and concord among independent Churches, further resolves that the Bishops be requested to take into their serious consideration the question of the orders of the Scandinavian Churches, and aid, as far as in them lies, any project for intercommunion with the same, provided it can be done on Catholic grounds, and in accordance with Catholic principles."

At the Aberdeen Diocesan Synod, on August 8th, the following motion respecting Intercommunion with the Eastern Church was carried unanimously:—

"That the Synod of Aberdeen, having taken into consideration the subject of Intercommunion between the Orthodox branches of the holy Eastern Church, and the British and American branches of the Church Catholic, resolves to petition the Episcopal Synod of this Church to take such steps as may appear desirable for co-operating with the Committees which have been, or may be, appointed by the Convocations of the provinces of Canterbury and York, and the Committee appointed by the General Convention of the American Church, for the carrying out of this great object."

Besides the Synodical action of the Churches of England and Scotland above mentioned, as one of the results of the great interest upon the subject of Intercommunion in our mother Church, a voluntary association has been formed in England for the promotion of this end, called the Eastern Church Association.

Its objects, as embodied in the Resolutions passed at the General Meeting of April 13th, 1864, are:—

I. To inform the English public as to the state and position of the Eastern Christians, in order gradually to better their condition through the influence of public opinion in England.

II. To make known the doctrine and principles of the Anglican Church to our Christian brethren of the East.

III. To take advantage of all opportunities which the Providence of God shall afford us, for Intercommunion with the Orthodox Church, and also for friendly intercourse with the other ancient Churches of the East.

IV. To assist, as far as we are able, the Bishops of the Orthodox Church in their efforts to promote the spiritual welfare and education of their flocks.

This Association numbers among its patrons the Archbishop of Dublin, the Metropolitan of Servia, the Bishop of Oxford,

etc., etc., besides many of the most distinguished and influential of the Clergy and Laity of the Church of England. And for the diffusion of general information on this subject, they have commenced the issue of a series of Papers, similar to those issued by us.

And your Committee have learned, from various sources, and with the liveliest pleasure, that the movement towards Intercommunion has excited the interest, and enlisted the sympathies generally, of the whole Oriental Church. The Ecclesiastical Periodicals of Petersburg and Moscow, and other cities of Russia, those of Venice, Athens, Smyrna, and Constantinople, and other important towns in the Levant, have not only informed their readers, generally, in regard to this matter, but translated for their papers more or less of what has been published by us; and, so far as we have heard, the Oriental Church, in all its branches, is kindly and favourably predisposed in this matter.

During the summer of 1863, a member of our Committee, the Hon. S. B. Ruggles, having been commissioned by the Government of the United States as its Representative to the International Statistical Congress which assembled at Berlin, in Prussia, proceeded thence on a short visit to Russia. During his sojourn in that country he was favoured with several interviews with those of the highest official position, among whom was the venerable Metropolitan of Moscow.

In those interviews, the attention of the Imperial authorities was invited to the striking geographical analogies between Russia and the American Union, in the vast territorial extent of their lands and waters, physically constituting them the two great Continental Powers of modern days.

The steadily increasing convergence of the two Nations in their march of civilization in the Northern Pacific, opening a new Hemisphere for inter-continental commerce, was also dwelt upon, and especially in connexion with the continental telegraphic enterprises so characteristic of both. It was claimed, that by their joint efforts, not only would New York and Washington be united, by daily intercourse, with Moscow and St. Petersburg, but that Asiatic branches, extending through Japan, China and Australia, practically placing the Pagan nations of the distant East, side by side with the Christendom of Europe and America, would ere long convert the Pacific into one

vast theatre, not only of commercial movement, but also of religious advancement, triumphantly carrying the Cross and the Word of Christ into that long benighted portion of the globe.

In hastening such a final development, the peculiar importance of friendly and fraternal intercourse between the Orthodox Apostolical Churches in the two Nations, now presenting so many points of agreement, was respectfully but earnestly asserted. Expressly disclaiming any wish for the premature discussion of any theological or ecclesiastical questions, it was deemed to be neither ill-timed nor improper, to suggest to the ecclesiastical authorities in Russia, that any existing religious sympathies between the two Nations, would be materially strengthened by the mutual interchange, on the part of the two Churches, among the pioneers intermingling in those distant regions, of the religious offices common to both, and especially in the Christian duties of visiting the sick and burying the dead.

The General Convention will be gratified to hear that the venerable and benevolent Philaret, Archbishop, and Metropolitan of Moscow, to whom this suggestion was made, not only gave it his prompt and cordial concurrence, but, after listening with interest to the statement of the active efforts in progress for promoting the physical welfare of the two Nations on the Northern Pacific, expressed his willingness to submit, without delay, to the Holy Synod at St. Petersburg, the question of establishing a Russian Church at San Francisco.

We would add in this connection that we have been informed by the Bishop of Honolulu, since his Lordship's arrival here, that officers of the Russian Navy who visit the Sandwich Islands, eagerly avail themselves of the services of our church, in preference to those of the Papal or non-Episcopal Communions. To this we may add the fact, unimportant in itself, except as to the indication which multiplied instances of this sort afford of the practical importance this subject is assuming, that while our missionary to Mexico was temporarily sojourning last spring in the Capital of that Empire, he was called on to marry an Austrian Prince and Princess, both of whom were members of the Orthodox Church, and who sought and obtained permission of the Emperor Maximilian to be married according to the

rites of the Anglo-Catholic instead of those of the Roman Catholic Communion; and the permission being granted, were married accordingly.

Just as Mr. Ruggles returned from Russia, the Secretary of the Committee, the Rev. J. F. Young, D. D., went abroad to remain for some months in Europe. While in England he enjoyed the privilege of meeting and conferring with the Committee of Convocation, by whom he was received with the most hearty cordiality, and whose deliberations he was invited to share in on several occasions.

From England Dr. Young, by desire of the Committee, proceeded to Russia, that he might officially, and in their behalf, acquaint the authorities of the Church in that Empire with our action in the premises, and learn, so far as might be done within the limits of our restricted powers, the disposition of those authorities respecting this movement.

On arriving in St. Petersburg he waited at once on the Ober-Procurator of the Holy Governing Synod of the Church of All the Russias, by whom he was courteously received, and referred, touching the matter of his mission, to his Eminence Philaret, Metropolitan of Moscow.

On arriving in Moscow, he waited upon the Metropolitan as soon as due arrangements could be made for an interview, and, first of all, laid before him the letters of commendation and fraternal salutation in the Lord, with which he had been kindly favoured before his departure, by the Right Reverend the Bishops of Michigan, Western New York, Pennsylvania, Maine, New York, and the Assistant Bishops of Connecticut and Pennsylvania, and which were addressed to the Patriarchs, Metropolitans, and Bishops of the Orthodox Eastern Church. Dr. Young had the honor of meeting likewise at this interview, besides the Metropolitan, the Bishops Leonidas and Sabas, Vicars to the Metropolitan of Moscow, and also the Rector of the University of Moscow.

The interview was of some three hours' duration, and the subjects of conversation were, for the most part, matters of fact respecting the history, doctrines, usages, and practical operations of the Anglo-Catholic Communion since the Reformation. At the close of this conversation, the Metropolitan invited his visitor to another interview, on a subsequent evening. At the

close of this second interview, which was more cordial and satisfactory even than the first, as the Metropolitan handed back the letters of the American Bishops which had been left for his perusal on the previous evening, he said: "Will you inform the American Bishops who have been so kind as to send us these fraternal greetings, that the perusal of what they have written has given me great pleasure, and that the Russian Bishops, generally, will reciprocate the sentiments they have so kindly expressed. And for myself personally, will you bear from me the kiss of peace to the whole venerable Hierarchy of the American Church. Assure them of my warmest sympathy and love, and of my prayer and hope that we may soon be one in mind, as we are already one in heart, in Christ Jesus."

Returning to St. Petersburg, Dr. Young was favoured with a protracted interview with his Eminence Isidore, Metropolitan of Petersburg and President of the Holy Governing Synod, to whom likewise he presented the letters he had the honor to bear from the American Bishops. On perusing the letters, and noting their contents, the Metropolitan proposed to lay them before the Holy Synod on the following day, inviting the bearer of them to be present, when he had the honor of being presented to the members of the Synod individually, by whom he was courteously and cordially received.

At the suggestion of his Excellency the Ober-Procurator, the letters were left in the hands of the Holy Synod to be deposited in its archives, accompanied by a memorandum written at the special request of the Metropolitan of Petersburg, explanatory of the circumstances which called them forth.

The following is a copy of the letters and memorandum:

Beatissimis et Sanctissimis Patriarchis, necnon Præstantissimis Metropolitanis et Episcopis, Orthodoxæ in partibus Orientalibus Ecclesiæ, in nomine Domini nostri Jesu Christi, Salutem dat Guilelmus Heathcote De Lancey, S.T.D., LL.D., D.C.L., *Oxon.* Diœcesis Novi-Eboraci occidentalis Episcopus.

Quum nuper magna, Ecclesiæ Anglocatholicæ in Civitatibus Americæ Septentrionalis fœderatis, Comita collegium quorundam virorum nominassent, cui partes venirent quærendi utrum consilia cum Ecclesiâ Russo-Hellenicâ communicare expediret, necnon de eâ re omnia colligendi quæ fide digna reperirentur: ego quidem et in meo nomine et in nomine collegii supra-dicti, cujus Præses sum, vobis, Fratres dilectissimi, notum facio et commendo virum reverendum Johannem Freeman Young, artium

magistrum et presbyterum, qui ejusdem collegii et scriba est et particeps, et pro eō vestram fidem et opem magnopere flagito.

Permultis quidem viris, qui in hac terrarum regione Ecclesiam nostram diligunt, cordi vehementer est arctioribus fraterni amoris vinculis complecti Ecclesiam Sanctam Orientalem, dum sacra beati Evangelii Domini Nostri Jesu Christi principia constanter teneamus, sicut ea a Sanctis Conciliis Œcumenicis proposita sunt et definita.

Quare virum hunc reverendum, qui has nostras litteras vobis tradit, quique optimam inter nostros clericos voluntatem ad eas res pramoveandas præ se tulit, et egregium inter presbyteros Ecclesiæ S. S. Trinitatis Nov-Ebor. locum occupat, Dei imprimis præsidio et favori, deinde vestræ benevolentiæ, opi, humanitati, studiosissime et amantissime commendo.

Cujus rei in testimonium his præsentibus nomen meum ipse subscripsi, meumque sigillum affixi, MDCCCLXIII, Kal. Dec.

[L. S.] GUILELMUS HEATHCOTE DE LANCEY.
Diocesis Novi-Eboraci Occidentalis Episcopus.

Benedictissimis et Sanctissimis Patriarchis et Præsantissimis Episcopis Sanctæ in partibus Eois Orthodoxæ Ecclesiæ, Salutem.

Salutem vobis in Christo plurimam ex animo nuntiamus et a Deo O. M., assidue precamur ut beati vivatis et optimo successu Regno Dei Nostri et Salvatoris Jesu Christi consulatis.

Hodie autem vobis in Christianam curam et fidem commendamus egregium nostrum amicum, virum Reverendum Johannem Freeman Young, qui inter presbyteros est Ecclesiæ S. S. Trinitatis in urbe et Diocesi Novi Eboraci.

Excedit ille vir a patria rem magnam pro virili provecturus, et Patriarchas Episcoposque Ecclesiæ Orientalis certiores facturus de fraterno erga ipsos Episcoporum Ecclesiæ Catholicæ in civitatibus Americæ Septentrionalis fœderatis amore. Ex animo quidem cupimus arctioribus unitatis nexibus cum magna ista unius Ecclesiæ Catholicæ et Apostolicæ parte conjungi. Tempus vero jam adest, in quo leviuscula omnia quæ Ecclesiam dividunt aut negligenda sunt aut deponenda, et unitas Christianorum per orbem terrarum stabilienda. Huic nostro in Domino dilecto filio summam fidem et benevolentiam habemus, et magnopere a Deo petimus ut per ejus operam, vestris auxiliis provectam firmioribus fraternæ voluntatis vinculis constringatur cum venerabili ista et nobili Ecclesia Orientis Orthodoxa hæc ejusdem familiæ pars, quæ ex Eois plagis origines duxit, et sub Divini magistri tutela adhuc in hac occidentali regione permanet integra quamvis sub iniquo Patriarchæ Romani imperio, dominium ejus injuste occupatum crudeliterque usurpatum per multa sæcula fuerit ei perferendum. Salvete, Fratres Dilecti, fausti este et felices in magno opere promovendo, quod vobis a Christo in manus permissum est.

Ego sum frater vester in Christo amantissimus.

[L. S.] SAMUEL ALLEN McCOSKRY,
Episcopus Michiganensis.

DETROITÆ DATUM, A. D. MDCCCLXIII.
Mensis Novembris, die vicessimo quinto.

My Dear Dr. Young:

We have but just received yours of the 23d inst. We rejoice to hear that you are to visit the East, and hope that your intercourse with the Hierarchy and other Ecclesiastics, and members of their Churches may be pleasant and profitable. One's heart yearns for more of intercourse and good understanding, and we welcome everything which tends to it, provided it be on terms which do not involve on our part any surrendering of important principles. We beg you, as opportunity offers, and in quarters where it may not seem obtrusive or unacceptable, to tender our fraternal and most cordial salutations to any Patriarchs, Metropolitans, Arch-Bishops or Bishops, whom you may meet, and indeed to any Priests or other members of the Orthodox Oriental churches.

Commending you to God, and to the word of His Grace, we are

Faithfully your friend and Brother,

[L. S.] ALONZO POTTER,
Bishop of Pennsylvania.

[L. S.] WM. BACON STEVENS,
Ass't Bishop Diocese of Penna.

Philadelphia, Pennsylvania,
November 27th, 1863.

Benedictissimis Sanctissimisque Patriarchis ac Præstantissimis Metropolitanis Episcopisque Ecclesiæ Sanctæ Orthodoxæ Orientalis.

Pax a Deo Patre, et Christo Jesu Domino Nostro!

Virum Reverendum Johannem Freeman Young, Presbyterum Ecclesiæ Americanæ, in terras Orientales peregrinantem, vestræ caritati commendo, ut eum suscipiatis in Domino, et pro vestra benignitate in quocumque negotio ad Ecclesiæ utilitatem unitatemque perficiendo adjuvetis. Nos autem, in littoribus his transoceanicis non cessabimus orare ad Deum omnipotentem Patrem Domini Nostri Jesu Christi, ut Ecclesia Sancta Orientalis, cum omnibus fidelibus in orbe terrarum, pacem habeat, et ambulet in timore Domini, et consolatione Sancti Spiritus repleatur.

Gardineri, in Republica Mainensi. Die vigesimo quinto Novembris, MDCCCLXIII.

[L. S.] GEORGIUS BURGESS,
Episcopus Mainensis.

The original Greek version of the following letter, has through a misapprehension failed to reach us.

To the Most Blessed and Holy the Patriarchs, and the Most Excellent the Metropolitans and Bishops of the Holy, Orthodox, Eastern Church.

Health and peace in the Lord Jesus Christ!

Most Reverend Brethren:—We desire to commend unto you our beloved in Christ the Reverend John Freeman Young, Presbyter, who, journeying to the East, desires to present himself to the venerable Bishops

and Clergy of the Holy Orthodox Church, and to confer with them, they permit it, on matters pertaining to the Unity of the one Body of Christ, now so sadly rent and divided.

And we subscribe ourselves your unworthy Brother in Christ Jesus,

JOHN WILLIAMS.

MIDDLETOWN, CONN.,
November, 1863.

Beatissimis Sanctissimisque Patriarchis atque Excellentissimis Episcopis, Sanctæ Orthodoxæ Ecclesiæ Orientalis Gratia, Misericordia et Pax a Deo Patre et Christo Jesu, Domino Nostro.

Nos, Horatius Potter, Sanctæ Theologiæ Doctor, Diocesis Neo-Eboracensis Episcopus, Fratrem in Christo dilectissimum Johannem Freeman Young, hujus Nostræ Diœcesis presbyterum, virum omnibus bonis artibus ornatum et sanctissima conversatione vitaque probatum, omnibus ubique Christi Servis fidelibus ex animo commendamus; omnesque Fratres dilectos in terris externis, pro amore Dei et benevolentia erga homines, ut Fratrem in Christo nostrum benigne excipiant, eique consilium suum atque operam præbeant, oramus et obsecramus; ut legatio ejus Gratia Dei abundante ad Unitatem Spiritualem et Concordiam fraternam inter omnes in Jesu Christo Fideles promovendam multum valeat.

Quæ omnia ad fidem confirmandam Subscriptione ac Sigillo Apostolico munivimus, in Urbe Neo-Eboracensi.

Kalendis Decembribus, Anno Domini Nostri Millessimo Octingentessimo sexagesimo tertio, et Episcopatus Nostri anno decimo.

HORATIUS POTTER.
Episcopus Diœcesis Neo-Eboracensis.

MEMORANDUM.

To His Eminence ISIDORE, *Metropolitan of St. Petersburg*:—

MY LORD METROPOLITAN:—I have the honor to present to your Lordship the accompanying letters of commendation, and fraternal salutation in the Lord, from several Bishops of the Episcopal Church in the United States of America, which is, as your Lordship is well aware, an offshoot of the ancient and venerable Church of England.

His Excellency the Ober-Procurator of the Holy Synod suggested, when I had the honor to lay these letters before him, that as they are the first which have been written to the Hierarchy of the Oriental Church by the Canonical Bishops of any independent National Church since the great Schism with reference to reunion, it would be very gratifying to the Synod if, on my return to America, I would leave them to be deposited in its archives. With this kind suggestion it gives me great pleasure now to comply; begging to assure your Lordship that many

others of our Bishops would have had great pleasure in joining in these greetings, had they known in due time of the opportunity for this, which my contemplated visit would afford.

The letters accompanying are from the following seven of our forty American Bishops.

The Rt. Rev. Dr. McCoskry, *Bishop of Michigan.*
The Rt. Rev. Dr. DeLancy, *Bishop of Western New York.*
The Rt. Rev. Dr. Alonzo Potter, *Bishop of Pennsylvania.*
The Rt. Rev. Dr. Burgess, *Bishop of Maine.*
The Rt. Rev. Dr. Williams, *Assistant Bishop of Connecticut.*
The Rt. Rev. Dr. Horatio Potter, *Bishop of New York.*
The Rt. Rev. Dr. Stevens, *Assistant Bishop of Pennsylvania.*

Standing alone, amidst the numerous Protestant Communions by which she is surrounded, because of her tenacious adherence to the Apostolical Succession of her Priesthood, her Catholic Liturgy, Creeds, Traditions, and Ceremonies, the great Anglican Communion, of which the American Church is a considerable part, ever since her release from the thraldom of the Papacy, has regarded with interest, and lively sympathy, the venerable Orthodox Church of the East.

This sentiment was strengthened by the publication in our language, some fifty years ago, of Platon's *Catechism*, Dr. King's *Rites and Ceremonies of the Greek Church*, and some other similar works. But it has received a greater impulse more recently, by the publication of the *Primer* and *Catechisms* of the Russian Church, Mouravieff's *History* of the same, and other standard Russian works, together with the well-known and invaluable labors of the Rev. Dr. John Mason Neale.

Yet the occasion for calling forth the expression of these sentiments by any action on our part was wanting, till the settlement of a considerable number of Russians in San Francisco, and the desire of several of them for the ministrations of our Priesthood (in the absence of their own), with the prospective increase of this intercourse on the Pacific, admonished us that the time had arrived when the two Churches should enter upon the consideration and definition of their mutual ecclesiastical relations.

Remembering our Redeemer's earnest prayer "that they all may be one," and knowing the charitable spirit which has ever characterized the Orthodox Church of the East, the American Church has not hesitated to take the first step in this momentous matter: and from the many important points of agreement and few of difference between us, the hope is entertained on our part, that without the surrender of fundamental principles on either side, and on a strictly Catholic and Œcumenical basis, with the blessing of the Great Head of the Church on our mutual efforts, a harmonious understanding may in due time be attained.

The end contemplated by the movement of the American Church referred to in these letters, may be stated in a few words to be:—The attainment of a more accurate knowledge of the Orthodox Eastern Church

than we are as yet in possession of, making known to her Hierarchy at the same time, as opportunities may serve, our well established claims to recognition as an integral portion of the One, Holy, Catholic, and Apostolic Church; having ultimately in view (should it appear feasible and desirable when we come to know each other better) such mutual recognition of Orders and Sacraments, as will allow members of the Anglo-American Communion to avail themselves of the Offices of the Eastern Church, with the consent of its Bishops and clergy, without renouncing the Communion of their own Church; and as will permit members of the Eastern Church, with like consent, as occasion shall serve, to avail themselves of the ministrations of the Anglo-American Church, without forfeiting thereby the privilege of Church membership in their own Communion.

With assurances of the unceasing prayers of the Faithful of the American Church for the realization of so blessed a consummation,

I beg to subscribe myself,

My Lord,

Your Lordship's very humble servant in Christ,

JOHN FREEMAN YOUNG,

Secretary of the Russo-Greek Committee of the American Episcopal Church.

St. Petersburg, *April* $\frac{9}{21}$, 1864.

The several interviews had with the high Authorities of the Russian Church were most satisfactory.

Their private and confidential character precludes our reporting anything beyond one or two remarks. And even these would not be given, but for the necessity of mentioning them, in order even to *intimate* justly the Catholic spirit of the Russian Hierarchy, and the fraternal feeling with which they regard our Communion.

One Metropolitan, opening the conversation by allusion to the movement of the Anglo-American Church towards intercommunion, and adding that it was very gratifying to hear of it, proceeded to say: "I think an understanding on some points may be had at once; on most points perhaps by the Hierarchy of the two Churches; but with the masses on both sides there will be more difficulty; and more with us than with you, as our people generally are less educated. Time will be required for the diffusion of information, the softening down of prejudices, and the conciliation of mutual regard."

Another Metropolitan, after the perusal of the letters of the

American Bishops, remarked that "the feelings which prompted this movement, and the sentiments expressed by the Bishops in their letters, could not but meet with warm sympathy on the part of the Russian Church, which is always ready to negotiate with those who desire to stand on the basis of primitive Truth, and who admit the Apostolic claims and dignity of the Russian Church;" adding that "the cordial political harmony which has always existed between Russia and America, and the more intimate social relations which are gradually springing up, ought to lead to more intimate relations between the Churches, and the strengthening of those ties which bind heart to heart in the fellowship and love of our Saviour Jesus Christ."

The good will expressed so unreservedly by the highest dignitaries of the Russian Church, was found to be fully shared in by the Laity, many of the most influential of whom, in both Capitals, were met, and who are generally much better informed in regard to us than are we in regard to them. They desired to become acquainted, particularly, with the principles on which are organized, and the rules by which are conducted, our more important evangelical operations; such as Missions, Sunday and Parochial Schools, Church Hospitals, Sisterhoods, and the like.

They desired that we would send them our Journals of Conventions, Annual Reports of Societies, our leading Church Periodicals, and the fullest information, in fact, respecting all our evangelical and charitable operations. The President of the Holy Synod, during the interview with that body above-mentioned, requested that we would send him regularly, not only the Journals of our General Convention, but, if possible, full verbatim reports of the debates in that body.

These desires of our Russian brethren and friends have been, and will continue to be complied with, so far as practicable.

The enlightened and progressive policy of the wise and justly revered Monarch of that mighty Empire, has awakened to new life the Church of Russia, and her Hierarchy and members are alike profoundly impressed with the increased responsibilities which their enlarged opportunities unavoidably bring upon them. The education, and preparation for citizenship of 23,000,000 of emancipated Serfs, who are of the same blood and lineage of their recent masters, is, in itself, a work of appalling magnitude;

while the almost annual acquisition of tribes and people, and not unfrequently of whole nations of Heathens or Mohammedans to the dominion of the Empire, gives a magnitude to the Domestic Missionary work of that Church, which has had no parallel since the conversion of the Roman Empire.

It is gratifying to know, in view of the vast work which lies before that Church, and the momentous responsibilities which rest upon her, that she has vast resources to wield in its accomplishment, and is addressing herself to her mighty task with a manifest love to Christ, and zeal in His service, which augur for her a resplendent and glorious future.

So little is known in detail amongst us respecting the Russian Church, and her statistics are so inaccessible to most persons, that the Committee deem it proper, in discharge of the duty assigned to them of "collecting authentic information bearing upon this subject," to give a few of the more important Statistics of this Church from the Report of the Ober-Procurator of the Holy Governing Synod to His Majesty the Emperor, for the year 1861, though made in 1864, a copy of which his Excellency the Ober-Procurator has been so kind as to send us.

From this Report we learn that the Russian Church is divided into 58 Dioceses, and numbers 87 Bishops, several Dioceses having one or more Vicar Bishops. The inferior Clergy consist of 37,950 Priests, 12,444 Deacons and 63,421 Clerks, 247 of the latter having received a complete theological education; making 103,815 in all. Adding to these the Clergy in Retreat, who embrace 3,513 Priests, 1,904 Deacons, and 6,932 Clerks, the Secular Clergy alone, not including Monks, number 126,164.

The number of Convents in Russia is 624. Of this number 477 are for Males, and contain 5,648 Monks, and 4,879 Novices. The Convents for Females number 137, and contain 2,931 Nuns and 7,669 Novices. Efforts are being made to utilize the Monastic establishments of the Empire by establishing in connexion with them Hospitals and Schools. They already number 67 Hospitals and 23 Hospices, while the Convents for Females have organized 33 Schools for the daughters of the Clergy.

The endowed Parishes number 17,615; 584 of these endowments having been made during the year ending in 1861. In connexion with Parish Churches there are 31 Hospitals, and 586 Hospices.

The offerings of the churches during the year preceding the Report, notwithstanding the very embarrassed circumstances of the Nobles, amounted to 7,640,029 roubles, or $\$5,730,021\frac{75}{100}$.

The Orthodox population exclusive of the Army and Navy is 52,034,650, of whom 37,612,978 received the Holy Eucharist at Easter. Among those who did not avail themselves of this privilege 9,150,358 were children, and 1,032,180 abstained from reasonable motives, so that only 4,239,134 persons failed through negligence.

The converts to the Orthodox Church in 1861, were 17,733, of which number 1,457 where Pagans; 579 Mohammedans; 427 Jews; 1,109 Roman Catholics; 536 Lutherans, and 5,519 where Raskolnicks, (a class of Dissenters) reconciled to the Church. And besides these, the Report mentions an Embassy from Persia, making an application in behalf of 8,000 *families* of Nestorians, asking to be reconciled to the Orthodox Church. This application was held under advisement by the Holy Synod, till they could be fully assured in regard to the sincerity of the applicants.

The Missionary operations of the Russian Church we cannot pause to specify, but would only mention, as most interesting to us, that extending across the Eastern Hemisphere they have reached, to bless, our American Continent, by the conversion to Christianity and civilization of thousands of Pagans on its North-Western coasts. And the names of Benjamin, Sitviazen, Nezvetoff, and Innocent I., have been rendered immortal in the annals of this Continent, by the Apostolic zeal, labors and self-denials, of those noble servants of Christ, who have borne these names but to honour them, and which, as a sister and neighboring Church, we are happy to mention in our own records. The languishing Mission entered upon by Benjamin, in 1823, has grown to be the Diocese of New Archangel, with its own Bishop, 27 Priests, and 42 churches and chapels. It is yet presided over, happily, by its Founder and Apostle Benjamin, who, as Archbishop of Kamschatka, under the title of Innocent I., superintends all the Polar churches, and, although very aged, visits every part of his immense Arch-Diocese.

The Ecclesiastical Schools in Russia (which are mainly for the sons of the Clergy), as reported in 1861, are 255, supplied by 1893 teachers, and embracing 54,131 pupils.

There are four Ecclesiastical Academies (which are the highest grade of training schools for the Clergy), under the direction of 86 professors, and embracing 372 pupils. The Seminaries, which are the next grade below, and from the prize scholars of which the Ecclesiastical Academies are supplied, are 50 in number, with 636 teachers, and 15,060 pupils. The schools of the third grade number 201, with 1111 teachers, and 38,699 pupils preparing for admission into the Seminaries. And a project has been matured by the Synod for raising materially the standard of these schools.

Of Common Schools, for the peasants and other poor, up to 1861, there were only 7,907, embracing 133,666 scholars. But in the year 1861 alone (the year in which emancipation was proclaimed), 10,680 of these schools were established, embracing 184,777 pupils, and mainly by the personal efforts, and to a considerable extent by the personal *contributions* of the country Pastors. Such thoughtful care of these devoted men for the well-being of even the humblest of their flocks, and their readiness to embrace toil, and to give of their penury, to do them good, vindicates their claim to be true Shepherds of Christ's flock, and sufficiently refutes the slanders respecting them which ignorant reviewers, and compilers of books, persist in reproducing from the stale narratives of a century and a half ago.

And if it be remembered in this connection that, in the estimation of the great body of the Russians, the knowledge in comparison with which all other is valueless, is the knowledge of God and of His Word, and that in all these schools for the masses, which are multiplying with such rapidity, *religious* instruction, including the reading and study of the New Testament, is the first and last consideration, it is not difficult to predict the future religious character of that mighty and widely-spreading people, and their influence for good upon the human race.

The more important religious newspapers and Reviews published in Russia in 1861 were 12 in number, the character of which may be inferred from their titles, and the auspices under which they are published.

The Christian Lesson, by the Ecclesiastical Academy of St. Petersburg; *Sunday Reading*, by the Ecclesiastical Academy of Kieff; *Labours of the Ecclesiastical Academy of Kieff*, by the Academy of Kieff; *Writings of the Holy Fathers* (translated

into Russ), by the Ecclesiastical Academy of Moscow; *The Orthodox Interlocutor*, by the Ecclesiastical Academy of Kazan; *The Spiritual Covenantist*, by the Seminary of St. Petersburg; *Guide for Country Priests*, by the Seminary of Kieff; *The School of Piety*, in three languages, by the Seminary of Riga; *The Orthodox Review*, by the Chaplain of the University of Moscow, Sergievsky; *The Salutary Lesson*, by a Priest of Moscow, Klutchareff, and others; *The Pilgrim*, by a Priest of St. Petersburg, Gretchonlevitch; *The Spirit of the Christian*, by a Priest of St. Petersburg, Florinsky. Besides these periodicals of more general circulation, many Dioceses have their own local gazettes.

There are several important subjects connected with the evangelical agencies now organizing, or operating, within the Russian Church, with which the Committee have become acquainted in the prosecution of their duty of "collecting authentic information," and which they are prevented from "reporting to the Convention," only by the fear of extending this report to an unreasonable length. And the Committee withhold what they would be glad to add to their already too extended report with the deeper regret, because what we should say on these subjects would bring to light the striking similarity in the position of the two Churches as to progress in the development of those active agencies with which each alike is looking forward to the subjugation of a Continent unto allegiance to our common Head. This circumstance itself is a great ground of sympathy and reason for mutual good understanding and aid. We will detain you but for a moment's reference to one of these subjects as a sample of them all; and that is, the institution of Sisterhoods, or the employment of Woman's aid in works of mercy to the poor of Christ.

At about the time our Church as a body began to interest herself in this matter from a general conviction of the importance of the subject, it received its first impulse in Russia likewise, from the pressing exigencies of the Crimean War. When Russia single-handed was challenged to combat by all the great powers of Europe combined, Her Imperial Highness, the Grand Duchess Helen, rising to the sublimity of the appalling hour, issued an appeal to the women of Russia, asking their aid for their Country in its trial. Personal service she invoked of those who

would render it, and contributions for the Hospitals from those who would send them. Hundreds offering themselves, and tens of thousands their contributions, the Grand Duchess converted her Palace into a great rendezvous for organization, and storehouse for the reception of hospital supplies. Assisted by competent persons, including five eminent Surgeons employed by Her Imperial Highness at her own cost, arrangements were perfected, and band after band despatched, till the Sisters were numbered by hundreds. And the record of those noble women has never been surpassed in the history of female heroism. Unwearied in devotion to the sick and the wounded, standing at times for hours in blood ankle deep, accompanying ambulances on foot for days through the mud and chilling blasts of a Crimean winter to minister to the sick, and assuage the pains of the wounded; or, in other cases, shut up for months, and worn down with labor, in typhus hospitals, it is no matter of surprise that, ere the end of the war, many of those who went forth with such fortitude on their mission of mercy, rested from their labors in that blessed sleep of which the resurrection of the just shall be the waking.

Thirty-one returned to Petersburg, and reported to the Grand Duchess, with their zeal only quickened for their holy work by all which they had endured and, by the mercy of God, survived. Their ministry of love had become too dear to them to be abandoned, while to the great and noble woman who had projected and superintended all, its blessed results had rendered it doubly precious. It was therefore determined that what was temporary only in its organization and aims, should be reorganized on a permanent basis, as a blessing to suffering humanity for all time to come.

Addressing herself to the Managers of the St. Petersburg Hospitals, and soliciting for these Sisters the privilege of serving them, the Grand Duchess was unsuccessful in every attempt. Undaunted by these discouragements in the carrying out of her purpose, she assigned to the Sisterhood a portion of her own Palace. Here they remained till her Highness could make provision for a suitable home, who, after two years, at her own cost, procured for them such an establishment in all respects, as the organization required. At length the influence of the Grand

Duchess gained for them a toleration in one of the poorest Hospitals for the working classes, where the management was the worst, and the mortality the greatest. This opportunity was sufficient to open to them ere long, the Naval Hospitals of Petersburgh, which were under the enlightened direction of the Grand Admiral Constantine, brother of the Emperor. Then they were installed at the Children's Hospital, then at the Maximilian Hospital. Soon the War Department asked for their services in the Military Hospitals. The Synod, like our General Convention, gave the Order its formal sanction, and proclaimed its approval to all parts of the Empire, throughout which now it will rapidly spread.

Some features in the administration of this Institution we would do well to adopt; and among them the "ambulance", or as we would call it, the clinical department. It consists in the proffer of gratuitous treatment by its physicians, including medicines, to the poor who are only *partially* disabled by sickness or accident The growing popularity of this feature of the work may be judged of from the statistics of the last four years: those who availed themselves of its benefits in 1861 being 8000 persons; in 1862, 14,000; in 1863, 19,400; and in 1864, 23,000.

The Municipality of St. Petersburg, which has learned at length to appreciate the labors of these sisters, voted them last year a donation of 5,000 roubles; and unborn millions of the Russian people will bless the memory of the noble Christian woman whose great heart, resolute purpose, and munificent hand, have achieved such a triumphant success for an organization which, in all time to come, will honor her only less than it will bless the poor of Christ, for whom exclusively its merciful beneficence is designed.

While collecting information as a basis for their own conclusions, the Committee have endeavoured to impart of the same to the Church generally, so far as has been rendered possible by the means placed at their command. The proposal which they put forth soon after their organization, to issue a Series of Papers bearing upon the matter entrusted to them, met with such a response as to enable them to issue up to the present time Seven Numbers. This Series includes, besides other things, the Primer authorized by the Holy Synod of the Russian

Church, with the Longer Catechism in full, and other quotations from the highest authorities on all points of difference touched on in the Primer, wherein the Russian Church is not in perfect agreement with us. The Series includes likewise the Liturgy of St. John Chrysostom, which is ordinarily used throughout the Oriental Church, and besides this, the Offices of Baptism, Confirmation, Ordination of Deacons, Deaconesses, Priests and Bishops, and the Office of Confession. They desired very much to publish expositions by the Orientals themselves, of the differences between them and the Protestants from their point of view, such as the Essays of Chomiakoff, Alexander de Stourdza, &c; and above all, we were desirous of making accessible to our Church a translation of the "Duty of Parish Priests," by Konissky and Sopkoffsky, which is the Text-book on the Pastoral Office, wherever the Slavonian dialects are spoken, and is the Manual for the guidance of all Priests of the Russian Church in the daily performance of their various duties. By the publication in English of such Russian works, which are of the highest authority and of the most comprehensive scope, it seemed to the Committee that they could make known to the members of our Communion most justly and truly the status of that Church, both as to dogma and practice. All these works would have been published, and circulated throughout the Church before the meeting of this General Convention, had the contributions for which we appealed, been afforded for this purpose.

Under existing circumstances the Committee feel that they have, as yet, but fairly entered upon their labors. They are sorry to have done so little, and only have not done more because the means for this have not been contributed. They would be glad still further to prosecute what so much interests them, should the Convention desire them to continue their services. In this event they would suggest the expediency of an enlargement of their powers so far as is necessary to enable them to correspond with the authorities of the Russian, or other branches of the Oriental Church, for the acquisition of still further authentic information, and to report the results to the next General Convention.

It will be necessary in the event of continuing the Committee that the vacancies in it should be filled which have been caused by the death of Bishop Delancey and the resignation of Bishop Williams; and your Committee at the same time submit re-

spectfully in connection with the increased responsibility of an enlargement of their powers, that the number of the Committee should be increased.

All which is respectfully submitted.

JOHN WILLIAMS,
HENRY J. WHITEHOUSE,
MILO MAHAN,
J. FREEMAN YOUNG,
SAMUEL B. RUGGLES,
Committee.

The Committee, with the increase of members which was granted according to the suggestion of the foregoing report, is now as follows:

ON THE PART OF THE HOUSE OF BISHOPS.

The Right Rev. WILLIAM ROLLINSON WHITTINGHAM, D. D., *Bishop of Maryland.*
" " HENRY JOHN WHITEHOUSE, D. D LL. D., *Bishop of Illinois.*
" " WILLIAM HENRY ODENHEIMER, D. D, *Bishop of New Jersey.*
" " ARTHUR CLEVELAND COXE, D. D., *Bishop of Western New York.*

ON THE PART OF THE HOUSE OF CLERICAL AND LAY DEPUTIES.

Clergy.

The Rev. HENRY M. MASON, D. D., *Diocese of Maryland*
" MILO MAHAN, D. D., *Diocese of Maryland.*
" A. N. LITTLEJOHN, D. D., *Diocese of New York.*
" S. C. THRALL, D. D., *Diocese of New Jersey.*
" MORGAN DIX, D. D., *Diocese of New York.*
" J. FREEMAN YOUNG, D. D., *Diocese of New York.*

Laity.

The Hon. S. B. RUGGLES, *New York.*
" MURRAY HOFFMAN, *New York.*
SAMUEL ELLIOTT, LL.D., *Massachusetts.*
GEORGE C. SHATTUCK, M. D., *Massachusetts.*
JOHN H. SWIFT, ESQ., *New York.*

APOLOGY

FOR THE

Graeco-Russian Church,

WITH REFERENCE TO THE FILIOQUE.

By Rev. R. M. ABERCROMBIE,
RECTOR OF ST. PAUL'S CHURCH, RAHWAY, N. J.

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APOLOGY.

Few questions have ever been agitated in the American Episcopal church, equal in importance and interest to that of intercommunion with the Eastern church. The hearts of true churchmen have long yearned to open the door of that partition which has for centuries separated the branches of the Catholic family.

Never, perhaps, have the claims of the Eastern church been so fully and fairly presented to our view as within the last few years. The more we study its history, the nearer we view its doctrines, polity and history, the louder becomes the voice of her authority, and the more earnest the pleas for intercommunion. We have been falsely trained to regard the Latin as the mother church, as the arcanum of all that was venerable in usage, authoritative in tradition, and ancient in organization—forgetting that the early Roman church was but a colony of Greek Christians; that the first fathers of the Western church wrote in the Greek language, and the bishops of Rome were of Eastern origin. More than this, while their successors adopt a barbarous language, in which to speak the oracles of truth, the members of the Eastern church read and speak and chant in the holy language of the apostles. Shall we forget, too, that the Eastern church has contributed the most glorious pages to ecclesiastical history? that she has moulded the faith of Christendom, not only by the works of her divines, but the seven general councils were Byzantine in their history and influence? In vain did Leo send his legates to Constantinople, to entice the Greek church to resign her assumption of the title of œcumenical. In vain did Mono-

macus and Humbert try to refute the manifesto launched by Michael Cerularius and Leo of Acrida, who resisted even the threats of Constantine, and refused to commune with the legates, who demanded submission to Rome. In vain did those legates hasten to the convent of St. Studa, and in presence of the sovereign and dignitaries of state demand obedience to the Holy See. In vain did they penetrate to the sanctuary of St. Sophia, and throw upon the altar an act of excommunication, and cast off the dust of their feet, exclaiming "Anathema on Michael Cerularius." The act and anathema were retorted back. In a letter to Peter of Antioch, the indignant Patriarch writes: "Impious barbarians, sallying from the darkness of the West, have come to this pious city, from whence the sources of an orthodox faith have flown through the whole world, and have endeavored to corrupt our holy doctrine by the impurity of their dogmas."

Steadily, earnestly, and faithfully, though by a fearful convulsion of zeal that rent the church in twain, the Eastern church has stood the witness of unnumbered facts and traditions, waiting till the mighty movement of Christian interest shall ask for the old paths, and seek for union and peace.

But it was well observed by Stanley: "If Oriental Christendom is bound to the past by its Asiatic and Greek traditions, there can be no doubt that its bond of union with the present and the future is through the greatest of the Slavonic nations, whose dominion has now spread over the whole East of Europe, over the whole North of Asia, and over a large tract of Western America. If Constantinople be the local centre of the Eastern church, its personal head is, and has been, for four centuries, the great potentate who, under the successive names of Grand Prince, Czar and Emperor has reigned at Moscow and St. Petersburg. Not merely by its proximity of geographical situation, but by the singular gift of imitation, with which the Slavonic race has been endowed, is the Russian church the present representative of the old imperial church of Constantine. The Slavonic alphabet is Greek. The Russian names of emperor, saint and peasant are

Greek. Sacred buildings, which in their actual sites in the East have been altered by modern innovations, are preserved for our study in the exact models made from them in earlier days by Russian Pilgrims.

"And in like manner, customs and feelings, which have perished in Greece and Syria, may still be traced in the churches and monasteries of the North. When Napoleon called Alexander I., in bitter scorn, 'a Greek of the Lower Empire,' it was a representation of the Czar's position in a fuller sense than Napoleon intended, or would have admitted.

"The conversion and establishment of the Russian church, and through the Russian church of the Russian empire, forms the third and most fertile epoch of the history of Oriental Christendom.

"Throughout the Eastern church the Nicene creed is still the one bond of faith. It is still recited in its original tongue by the peasants of Greece. Its recitation is still the culminating point of the service in the church of Russia. The great bell of the Kremlin tower sounds during the whole time that its words are chanted. It is repeated aloud in the presence of the assembled people by the Czar at his coronation. It is worked in pearls on the robes of the highest dignitaries of Moscow. One of the main grounds of schism in the seventeenth and eighteenth centuries, from the established Church of Russia was, that the old dissenters were seized with the belief that the Patriarch Nicon had altered one of the sacred words of the original text of the creed. The anniversary of the Council is still celebrated on special days. Every article of the Nicene creed is exhibited, according to the fashion of the Russian church, in little pictures, and thus familiarized to the popular mind.

"The position of the Nicene creed in our liturgy is a perpetual memorial of the distant East; other like memorials remain in the Kyrie Eleison, the Gloria in Excelsis, parts of the Te Deum, and the prayer of St. Chrysostom."

We agree with Bishop Andrews. No "pax in terris," except it shall be first seen how it will stand with "Gloria in

Excelsis." Let truth prevail! The theology of the East has been misrepresented by the vague reports of the traveller and the superficial student. We are not to understand its true state and character from a few local variations, or the hopeful representations of Romish emissaries. Her doctrines remain rigidly the same as in the days of Justinian. That she has coqueted with Rome, who by strategy and force has striven to draw her into the Confession of Trent, we cannot deny: but the heart, the stamina, the final standards of her faith, are as true as before the great separation from the West. Her prayers for the dead can be construed into little more than an earnest hope, that the mercy of God may find some way to purge away all impurity; but this has never been manufactured into the absurdities of purgatory. There is no absolute, decided adoration of the Virgin, as that blasphemously dogmatized by Rome. No assumption, no immaculate conception. There is no systematic precision of teaching as to the veneration of the saints, and the μετουσιωσις was but the verbal memorial of an effort to obtain a strong fixed language for that which it still left as an undefined mystery of Eucharistic sacrifice.

The controversies on points of discipline, or the supremacy of the Pope, or indifferent subjects of asymes or scholastic points, respecting the Eucharist, can more easily be settled than the one great doctrine which now divides the East from the West.

On the doctrine of the Filioque, the Procession of the Holy Ghost from the Son, the Eastern church has undergone no change; she bears her unflinching protest against its introduction into the creeds, and bases her opposition on the teaching of the earliest authorities. She has been willing, with a martyr spirit, to live apart from the rest of Christendom rather than to violate the ancient standards of faith. The Nicene creed must be the basis on which we can alone hope for intercommunion, but it must be that creed inviolate, unsullied by the interpolation of a later age. In view of desired unity, it becomes a leading question how far the Catholic

church can sanction the protest which the Eastern church has never ceased to make on this point. The Nicene council had been content with the declaration: "I believe in the Holy Ghost;" but when Macedonius' daring heresy appeared, it became necessary to add, "the Lord and Giver of Life, who proceedeth from the Father." Adopted by the whole church it afterwards received the endorsement of the Council of Ephesus, which formally forbade any further addition—in face of which, the Western church not only added the doctrine of the Filioque, but even sang it in her liturgies in Spain and France. Rome at first protested against the addition, and Leo III., caused silver plates to be made, and the Constantinopolitan creed to be engraved on them in Greek and Latin. Photius says, that these plates were taken out of the archives of Rome, and so placed that they might be perpetuated as the true copies of that creed, not to be altered. The Filioque was foisted in by Nicholas I., who was condemed for the act. The Eighth General Council, so called, again decreed the Filioque an interpolation, and rejected it. The Oriental church has staunchly supported this authority, and refused all communion with those who receive the Filioque into the creed.

It is true, at one time, by a casual incident, there seemed a prospect of union between the two great branches of the church. The Turks, in the early part of the thirteenth centvry, had seized five Franciscan missionaries and sent them to Nice. The Patriarch, charmed with their language, and manner, deplores to them the great and unhappy schism, and the desire of the Emperor for a reconciliation. Friendly letters were addressed to the Pope, and an ambassage sent to Nice. Conferences immediately took place, and the Emperor offered to concede all points but one: "Say the creed as we say it, effacing the offensive addition." The answer was: "You must believe the Holy Spirit proceeds from the Son as well as from the Father, and teach the people so; but you need not insert the article in your creed, only all books which have been written against it shall be burnt." The Emperor

despaired of reconciliation. The church was exasperated, and fiery anathemas followed. The effort at reunion was again renewed under Innocent IV., with as little success. But the Emperor was at last reduced to straits, and, terrified at the array of Europe, urged the policy of submission to Rome and union. At the Council of Lyons, 1274, the Pope and Western prelates were surprised to hear the Eastern legates chanting with them the Double Procession. But the false treaty was of short duration. Political changes gave liberty of action, and the act of union was repealed at the council of Constantinople.

Political motives from time to time suggested a renewal of the negotiations and terms of communion, but the heart of the East ever beat true and consistent with her protest.

The Procession was again the prominent subject of the debate in the Council of Florence, held in 1439. For seven sessions the same arguments were repeated. The Emperor endeavored to settle the controversy by the words of St. Maximus: "The Latins, when they declare that the Holy Spirit proceeds from the Son, do not pretend that the Son is the cause of the Holy Spirit, since they know very well that the Father is the only cause both of the Son and the Holy Spirit: of the Son by generation, of the Holy Spirit by Procession; they only mean that the Holy Spirit proceeds through the Son, because he is of the same essence." The unionists at last triumphed, and terms of reconciliation were signed. But the Greek representatives had yet to return and report at home. A storm of indignation met them, they were shunned as leprous with heresy, and the act of the council nullified. At this time the churches in the Northern provinces of Russia and Muscovy resisted the union, and put the papal legate, who came to publish it, in prison. These spiritual questions were soon laid aside in view of the mighty successes of the Turks advancing upon Constantinople. Greece, still clinging with martyr spirit to the creed of old, giving witness to the truth, was crucified by the Moslem infidel, but

will rise, by the influence of that Russion spirit which so nobly defended the faith, to grandeur and to glory.

Though the Greek Fathers adhered closely to the language of the Word of God, teaching that the Spirit proceeds from the Father, yet they use a Scripture expression, regarded as equivalent to procession, in asserting the derivation of the Spirit from the Son; for they also add, he "received of the Son." Epiphanius says, "The Holy Spirit being from God, proceeding from the Father and receiving of the Son." Bishop Pearson well says, "The addition of the words to the formal creed, without the consent, and against the protestation of the Oriental church, is not justifiable." The Oriental church accused the Occidental for adding Filioque to the creed, contrary to a general council, which had prohibited all additions, and that without the least pretence of the authority of another council; and so the schism between the Latin and the Greek church began and was continued, never to be ended until those words, *καί εκ τοῦ υἱοῦ*, or Filioque, are taken out of the creed. The one relying on the truth of the doctrine contained in those words, and the authority of the Pope to alter anything; the other either denying or suspecting the truth of the doctrine, and being very zealous for the authority of the ancient councils. This, therefore, is much to be lamented, that the Greeks should not acknowledge the truth which was acknowledged by their ancestors in the substance of it; and that the Latins should force the Greeks to make an addition to the creed, without as great an authority as hath prohibited it, and to use that language in the expression of this doctrine which never was used by any of the Greek Fathers."

Theophylact, lib. ii. c. 96, reduces all the differences which separated in his time the two churches, to the single addition of the Filioque in the symbol. When the Patriarch Veccus was condemned, under Andronicus, for favoring the Latins, the whole charge consisted only of the Procession of the Holy Spirit, while Eutymius, in his treatise, makes the Procession of the Holy Spirit from the Son, and its false assertion in the creed, the chief bar to intercommunion. Nay, so

stringent were the Greeks on this point, that the Latins offered them, "that provided they received the doctrine in their belief that the Holy Spirit proceeded from the Son, they might keep their symbol as it was, without expressly adding Filioque," and this the Pope's legates, who were at Nice, after the taking of Constantinople, told them; and it was upon this condition the reunion was made in the Council of Florence.

Pope Leo III. admitted the doctrine, but objected to it as an article of faith, saying, "That every doctrine which is true should not for that reason be inserted in a creed."

The Greek church does not so much insist upon the denial of the pseudo article, but refuses to insert it in her creeds, or hold communion with those who do. Even in the longer Catechism of the Russian church she answers to the question:

"Does the doctrine of the Procession of the Holy Ghost admit of any change or supplement?"

"No. 1st. Because the orthodox church, in this doctrine, repeats the very words of Jesus Christ, and his words are, without doubt, an exact and perfect expression of the truth. 2d. Because two œcumenical councils, whose chief object was to establish true doctrine respecting the Holy Ghost has, without doubt, sufficiently set forth the same in the creed, and the Catholic church has acknowledged this so decidedly, that a third œcumenical council, in its seventh canon, forbade the composition of any new creed."

The Eastern church rests upon the ground of primitive teaching, not on the technical dogmas of the Reformation. She has no general doctrinal tests or oath, like the creed of Pius IV.; no thirty-nine articles; and can more readily yield to the light of reformation. The Russian synod, in 1838, in publishing the translation of the eighteen articles of the Synod of Bethlehem, modified many things and omitted whole answers felt to be inaccurate. There is pungent force in the remark of Blackmore: "If we were good Christians, representing the true doctrine and faith of the universal

church in that point in which we differ, we could never for any length of time acquiesce passively in the ignorance or error of our brethren, nor even of the heathen, especially in such a time as the present, when facilities are every day increasing for all manner of communication and intercourse."

The gross superstitions objected against the Greek church have been magnified by suspicion and distrust. Expressions about mysteries scarcely intelligible have been used, though their real sense differs little from ours. They acknowledge the Holy Ghost to be the Spirit of the Son, while they obtrude upon no one any article of faith but the apostolic Nicene creeds with the explications of the general councils of Ephesus, Constantinople and Chalcedon, to which we subscribe.

Dositheus, in his Proleg., a, b, tells us of the volume Χαρα. "It was called joy, because the Greeks rejoice to see all the doctrines, sophistry, evil practices, oppositions, innovations, blasphemies, and prodigious assertions of Papists there dissolved and shattered to pieces like cobwebs. Popery is there said to be nothing else but a separation from the true God."

Our missionary in Greece, Dr. Hill, has assured us that God is raising up among the clergy of the Greek church those who agree with us in making his Word the all-important means of salvation. He quotes from a lecture delivered by one of the clergy of the Greek church appointed by the Government as public preacher, to a Bible-class of young persons, in one of the public schools, full of evangelical sentiments. We cannot forget the fact, that Cyril Lucar, Patriarch of Constantinople, expressed his admiration for the doctrines of the Reformation, and conceived the design of reforming his own church. The Jesuits procured his banishment to Rhodes, but the English ambassador, by command of James I., interfered, and he was set at liberty. In his Confession of Faith he asserts, "The authority of Holy Writ is greater than the Church. Men may, through ignorance, err, but Holy Scripture is infallible." He held two sacraments, denied Transubstantiation, and rejected innovations of Rome. Who can tell when God may enlighten another by the same means of

intercommunion to acknowledgment of the truth? If in many things the Eastern church has left its first love, and hewn out broken cisterns that can hold no water, may we not help to mend and cement those cisterns, or give them such as can hold the living waters of truth?

Covel, who understood so well the temper and nature of the Greeks, writes: "I dare boldly assert, that, should Protestant princes, governors, and potentates be as unanimous and zealous for propagating the Reformation, and as generous and free in contributing and joining their great wealth and estates for the promoting so glorious an end as the Latins are for opposing it, our truth is so great and so plain, as it would infallibly prevail over the face of the whole earth. We have as well in civil as in religious matters sufficiently seen the direful effects of that grand maxim of the common enemy of mankind, *divide et impera*, but Christ fervently prayed that his followers might be one."

There is generally a rebound from the attack upon error fatal to truth. In the eager effort to establish the doctrine of the essential divinity and equality of Christ with the Father against Arian heresy, controversialists were nearly thrown into the heresy of Tritheism. The orthodox theologians were unwilling to admit any power, essence, attribute, or principle in the first person of the Godhead that was denied to the second; and this was doubtless the whole secret of the earnest plea for the insertion of the Double Procession in the creed. It was introduced in Spain, which had borne the brunt of the battle with the Arians. The whole question was summarily disposed of by a *coup d'esprit* of Nicholas I. Stung by the solemn protest of Michael and Basil, he pressed the councils of the Gallican church, roused every feeling of pride and rancor, and by authority of the Holy See, obtained the insertion and use of the Filioque everywhere in the Western church.

While the American church originated not the schism, it shows in its perpetuity, so long as we continue the Filioque in the creed, in face of the decrees of councils, in the face of

ambiguous translation of Scripture, in face of the earnest protest of the oldest branch of the Catholic church, it must show the blame of the cause of division, of the loss of dominions and souls, who would be won by the power of unity of members, and of the loss of that unction of the Spirit, which would be poured down in answer to the voice of a united church.

Whatever may be the other tenets of the Græco-Russian church, which is the modern expounder of the Eastern faith, even though we make no allowance for the trickery and encroachments of Rome, and the confusion which was purposely produced to inveigle the Eastern church into false admissions; whether we take the exposition of Mogila, or the eighteen articles of the Council of Bethlehem, and admit the strong current of Latin infusion that corrupts them, still it lessens not the wrong by which we obtrude a doctrine as a necessary article of faith, which the church Catholic has never decreed, or make it a *sine qua non* of communion; instead of leaving it as a matter of opinion, and bowing to the decree of the council of Ephesus: "Whoever shall make any other than the Nicene creed, as it is, the basis of intercommunion, let him be anathema."

In Panagcota's book we read, "All things which belong to our faith are clearly delivered in the two first general councils of Nice and Constantinople, and that we ought to believe only what is there, nor otherwise than as those Fathers understood them."

When the ancient Eastern church, recognizing our claims to apostolic order, finds us willing to go back to the primitive platform of doctrine and usage, and to yield to her teaching on this historical question, is it too visionary to predict that a door may be opened through which the light of primitive truth may pour, calling forth from the midst of the dead and corrupt accretions of error the living form of a noble and true defender of the faith once delivered to the saints? We can not forget the effort once made by the Church of England to open communion, when the Holy Governing Synod earnestly

prayed that every means of illumination might reach them—an effort thwarted like all efforts for religious union by the intrigues of the Church of Rome. There is nothing in the constitution, animus, or even the civil bondage of the Græco-Russian church, which forbids the hope that she will not only receive favorably any overture from the church in this country, but also listen to the arguments and patristic eloquence which pleads for every tenet we hold.

Our church seems gifted as the ambassadress of peace and union. Trammeled by no civil establishment which militates against the advancement of the Church of England, the questions at issue would be purely theological. We approach the Eastern church with no proud pretensions as the Church of Rome; we deny not her orders and authority; we would come with the Word of God she circulates so freely, with reverential respect for her language, history, liturgies and works, and stand with her on the battlements of the anti-Nicene faith. We come burdened with no anathema or prejudice against us on their part; with no false impression as to our orthodoxy, as even the Church of England lies under in the strange appointment of weak and unsound bishops to Jerusalem.

It has even been considered quite providential that we have retained the phrase in the Nicene creed, because it enables us to make an important concession to the Oriental church without any violation of principle. We trust that the American branch of the church may not have to act alone, but may obtain the joint action of all the branches for this purpose. Nor is it an idle hope in view of the recent action of the English and Scottish churches.

We hail with delight then the recent initiatory acts of our Convention to further this object. We hail the cordial response of the Lower House of Convocation in the English church, and the list of learned and devoted men pledged to this cause. We hail with delight the ready and promising answer from the Russian church, arousing to the call for unity. We do not believe that church is so oppressed by despotic power that her independence is annulled. The Em-

peror may be defender of the faith, but he is not the spiritual head of the church. Ecclesiastical affairs are decided alone by the Holy Governing Synod. There may be and is a jealous watchfulness over its deliberations and acts, but the desire of the church for freer action grows stronger every day. Conscious of her history, her vitality, her destiny, she is yearning to take that position in society and Christendom to which she can prove her right. Let our faith wax fervent, our zeal be bold, our love constraining, and God will answer the prayer of His own Son: "Father, that they may be one!"

Let us, like the Church of Jerusalem, lay no unnecessary yoke upon them, and remove all possible barriers to unity.

Emancipated from the thraldom of disunion, the church shall then go forward conquering and to conquer, with irresistible power doing the will of God, and knowing more of the doctrine, till the idols of false teaching, error and schism, shall fall before it as Dagon before the ark.

God speed the day!

CREED OF THE GRÆCO-RUSSIAN CHURCH.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds; God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father; By whom all things were made; Who, for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost and the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. Hesu ffered and was buried; And the third day he rose again, according to the Scriptures; And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, the giver of life, Who proceedeth from the Father, Who with the Father

and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins; And I look for the resurrection of the dead, And the life of the world to come. Amen.

The Eastern Church Association.

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Ἵνα πάντες ἓν ὦσιν.

AN Association has been formed, numbering among its members Prelates, Clergy, and Laymen of the Anglican Church, for the following objects, adopted at the General Meeting of April 13, 1864.

I. To inform the English public as to the state and position of the Eastern Christians, in order gradually to better their condition through the influence of public opinion in England.

II. To make known the doctrines and principles of the Anglican Church to the Christians of the East.

III. To take advantage of all opportunities which the Providence of God shall afford for Intercommunion with the Orthodox Church, and also for friendly intercourse with the other ancient Churches of the East.

IV. To assist, as far as possible, the Bishops of the Orthodox Church in their efforts to promote the Spiritual welfare and the education of their flocks.

Patrons.

The Most Rev. His Eminence the Archbishop of Belgrade, Metropolitan of Servia.
The Most Rev. His Grace the Lord Archbishop of Dublin.
The Right Rev. the Lord Bishop of Oxford.
The Right Rev. the Lord Bishop of Salisbury.
The Right Rev. the Lord Bishop of Sodor and Man.
The Right Rev. the Lord Bishop of Brechin.
The Right Rev. the Lord Bishop of Gibraltar.
The Right Rev. the Lord Bishop of Columbia.
The Right Rev. W. Ingraham Kip, Bishop of California.
The Right Rev. the Lord Bishop of Schabatz.

Standing Committee.

The Rev. T. T. Carter.
The Rev. J. C. Chambers.
The Rev. P. Cheyne.
The Rev. T. Comper.
The Hon. and Rev. Canon Courtenay
The Rev. W. Denton.
The Rev. Prebendary Ford.
The Rev. Provost Fortescue.
*The Rev. W. Fraser, D.C.L.
*The Rev. W. T. Grieve.
The Rev. J. Keble.
The Rev. Prebendary Liddon.
*The Rev. P. G. Medd.
The Rev. J. M. Neale, D.D.
*The Very Rev. Eugene Popoff.
*The Rev. J. M. Rodwell.
*The Rev. George Williams.
Ven. Archdeacon Wordsworth, D.D.
R. Brett, Esq.
*John Boodle, Esq.
Cyril Graham, Esq.
H. T. Parker, Esq.
*H. E. Pellew, Esq.
C. L. Wood, Esq.

* Members *ex-officio.*

Honorary Secretary.—H. E. Pellew, Esq., 22, Boltons, London, S.W.

Honorary Treasurer.—John Boodle, Esq., Surbiton, S. W.

RULES, Adopted May 4, 1864.

1. This Association shall consist of Honorary and of Ordinary Members.

2. Archbishops and Bishops, Members of the Association, shall be Patrons, together with such Clergymen and Laymen as may be selected by the Standing Committee.

3. The Standing Committee shall also have the power of nominating the Honorary Members.

4. The affairs of the Association shall be managed by a Standing Committee, by whom Patrons and other Members shall be elected; and who shall have power to appoint a Treasurer, Secretaries, and such Officers as shall be found necessary.

5. The Patrons, Treasurer, Secretaries, and other Officers shall be *ex officio* Members of the Standing Committee. The other Members, not exceeding sixteen in number, shall be elected by the Association at the Annual Meeting, as shall be hereafter provided.

6. Every Ordinary Member shall be nominated in writing by two Members of the Association after the following form, viz.:—"We, the undersigned, from our personal knowledge, recommend A. B. as fit and proper to become a Member;" and upon such recommendation to the Secretary, the Committee shall have power to elect the person nominated. The ordinary Subscription shall be not less than 10s. 6d. per annum, due on the 1st of January in each year, but the Committee shall have the right of admitting Clergymen and others able to advance the objects of the Association, at a reduced subscription, and such persons shall be called Associates.

7. Ladies, whose names are transmitted by any Member, shall be admitted as Associates at the discretion of the Standing Committee, and have the privilege of attending the Anniversary and Special Meetings, Tickets for which will be forwarded to them.

8. The Standing Committee shall meet not less frequently than four times in each year, at such times and places as may be determined; and five persons shall constitute a *quorum*.

9. An Anniversary Meeting of Members shall be held every year, at which a statement of the operations and financial position of the Association shall be submitted: the time and place of holding such Meeting shall be determined by the Standing Committee, who also shall have power to call Special Meetings.

10. The Anniversary shall commence with a Special Service on behalf of the Association, at which the Holy Eucharist shall be celebrated and a Sermon preached.

11. Of the non-official Members of the Standing Committee, the four who have been least frequent in their attendance during the preceding year, shall retire at the Annual Meeting, and be ineligible for twelve months; should the number of Meetings attended be equal, that Member shall retire whose name comes first in alphabetical order. All such Vacancies, as well as those caused by death, resignation, or otherwise, shall be filled up at the Annual Meeting.

12. An Account shall be opened at the Temple Bar Branch of the London and Westminster Bank, in the name of the "Eastern Church Association."

13. Any alteration in the Rules of this Association shall be submitted to every Member residing within the limits of the United Kingdom, accompanied by a Voting Paper.

Communications may be addressed to the Hon. Sec., H. E. Pellew, Esq., 22, Boltons, S.W., London.

Charles Cull, Printer, 15, Houghton Street, Strand.

THE

OCCASIONAL PAPER

OF THE

Eastern Church Association.

Ἵνα πάντες ἓν ὦσιν.

No. I.] SEPTEMBER, 1864.

THERE can be no doubt that one of the most hopeful as well as one of the most interesting features of the great movement in the English Church, is the yearning which has of late sprung up, through all its length and breadth, for intercommunion with the long-separated, but never-estranged Eastern Church. Standing firm as she does in that OrthodoxFaith which she has handed down through fifty generations to her children, celebrating the Great Sacrifice in the very same Liturgies that Apostles and Isapostles employed, claiming every grace that is claimed, manifesting every sign of sanctity that is boasted by the West, she is a standing protest against the exorbitant demands of Rome, an everlasting witness against Papal infallibility; and, consequently, the very best and surest defence of our own position in the English Church. Only let it be considered what would be the defence of our *status* as regards Rome, if the Oriental Church did not exist. And this may be seen by the most cursory perusal of that remarkable work, Dr. Newman's *Apologia*. From the beginning to the end of his doubts, the battle was fought out in his mind, as if the English and Roman Communions claimed to make up the whole Catholic Church. The East he absolutely ignores as bearing on the question: Her seventy millions are three or four times mentioned in the same breath, and with the same appreciation, as the 5,000 Nestorians. The comparisons drawn from Monophysite and Arian times, unlike enough even when taken as Dr. Newman takes them, are absolutely fatuous, if the present East be brought, but for one moment, into view.

It is a standing proof that union with Rome is not the *Articulus stantis vel cadentis Ecclesiæ*, when we compare the Oriental and Nestorian Churches. In the 9th century, neither of them was in communion with Rome; the Nestorians then outnumbering Latins and Greeks put together, and swaying all Asia. In the 19th, the East maintains her

numbers, and has won the vastest of empires to her bosom: the Nestorian has dwindled down into the local faith of a valley in Koordistan. For it is on the Rock, not of Peter, but of Peter's Confession, that the Church is founded.

Surely it is of God's dear providence that we have this Great Communion to denounce those corruptions of Rome against which we too protest, both of discipline and of doctrine; the denial of the chalice; a purgatory of torment; the Immaculate Conception: as well as those in which we are unhappily involved; the insertion of the *Filioque*, the disuse of Infant Communion, and the procrastination of Holy Confirmation. And it is this Church, glorious even in modern days with thousands of martyrs, in the Levant, in Syria, in European Turkey,—this Church which, like a rock, dashed back the surge of heresy that, in the 16th century devastated nearly half Latin Europe—that the Society which this paper represents desires, by lawful means, to make better known among ourselves, as reciprocally, ourselves to it. By the publication in England of Oriental appeals for schools and churches—by the spread of information regarding schemes of ecclesiastical and educational efforts—by the exposure, where need is, of Turkish atrocities exercised on its members—by obituaries of its more remarkable Bishops and Priests—by pecuniary assistance to works of charity carried on under the grinding yoke of the Infidel—by the preservation of anecdotes, so far as they can now be collected, of heroic sufferings for Christ's Name during the Syrian massacres, we hope to give the lie to young Turkey, the most degraded of all despicable races, when it boasts that English and Tosques are brethren—are all *Framasouns* i.e. infidels. We hope too (a far higher work) to convince those venerable Patriarchs who, for the first time since the Great Schism, have *ex Cathedrâ* sent their blessing to English Priests that, as even now we hold one Lord, one Faith, one Baptism with them, so we will never cease, God helping us, till we have brought to pass that outward and visible communion *here*, into which we hope one day to enter *There*.

Armagh, 14*th Sunday after Trinity*, 1864.

In the spring of 1862, a short visit made by one of our members to Servia, led on his return to the following correspondence between the Metropolitan of Servia, Michael, Archbishop of Belgrade, and the Bishops of London and Oxford. The fact of such correspondence is so important, and the letters themselves so interesting, that we gladly avail ourselves of the permission of the three Prelates to print these letters:

Archibald, Bishop of London, to the most Reverend Archbishop of Belgrade, Metropolitan of the Church in Servia:

A clergyman of this diocese, the Rev. William Denton, having just returned from the eastern part of Europe, has informed us of the courtesy and kindness you showed towards him during his stay in Servia,

and we therefore think it right to thank you, Most Reverend, for your good-will both towards the Anglican Church, and our Presbyter.

At this time great numbers are assembled at London from almost every part of the world, called there by the love of the liberal arts and the desire to celebrate the triumphs of peace. May we, in this assembly of so many different nations, pray the God of all good that He would bind together the portions of Christ's Church, so long severed, with the bonds of charity and a true faith, and would abundantly console the flock committed to you, Brother, which has so long been suffering deeply, and furnish it with the best gifts of the Holy Ghost. Farewell, Brother, and may you and your Church be preserved in life. So prays your Brother in Christ Jesus.

ARCHIBALD LONDON.

Fulham, London, August, 1862.

MICHAEL, Archbishop of the Orthodox Church of Christ at Belgrade and Metropolitan of all Servia, to the most learned and Right Reverend Lord, Archibald, Bishop of London, greeting:

Your most valued letter, Right Reverend, lately received by me, full of Christian love, in which you acknowledge hospitalities, duly and willingly on my part shown to Mr. William Denton, a Presbyter of the English Church, was not only a great consolation to me, but also a great honour.

Having been suddenly overwhelmed and almost crushed by great calamities and evils, such as no one could have looked for even from fierce and savage barbarians utterly destitute of any human civilization, after a truce had been solemnly sanctioned, and when in the very act of celebrating the obsequies of the slain, I certainly stood in need of friendly and Christian sympathy and consolation; and assuredly, I feel myself no less fortunate than honoured, to have received the same so unexpectedly, Right Reverend Sir, from yourself, in accents fraught with deliverance, uttered out of the very heart of the chief Pastor of the greatest Metropolis in the world, and of a most free people.

Most heartily do I thank you, Right Reverend Sir; and at the same time beg and entreat of you to exert your great influence among your countrymen, and especially among the members of your Church, and to do your endeavour, that they may sedulously follow both your own illustrious example and that of the British consul at this place (whom all my country most profoundly respects for his truthful representations of recent events in Servia, so clearly set forth in his letters to his government) that they will not, out of favour to barbarous strangers famous only for cruelty and lies, any longer publicly deny to the Christian people of Servia (a race of extreme antiquity, a denizen of Europe from the most ancient period, and known even to Pliny), that justice, which is acknowledged as their due in leading journals and public conventions, throughout all Europe, and in fact the whole world.

Much might Great Britain effect in obtaining the concession of those privileges which we justly claim, and which were ever ours. But if by the will of Almighty God, and by the help of a nation most illustrious through Europe by its zeal for liberty, we shall be permitted to enjoy the restoration of peace and tranquillity, both I and my people, and especially the Clergy, will not be found wanting both in regard to the duties of hospitality, and to those prayers which, in accordance with the teaching of the Orthodox Church, we are bidden continually to offer for the reunion of the separated Churches of Christ.

Commending myself then to your especial brotherly love and goodwill, and not ceasing to pray from the bottom of my heart that you and your friend may well and duly prosper in all things

I remain,

Thy sincere Brother in Christ,

MICHAEL OF BELGRADE.

SAMUEL, by Divine permission, Bishop of Oxford, to the most Reverend the Archbishop of Belgrade, Metropolitan of the Church in Servia, health in Christ:

I have many motives, beloved Brother, for writing a few words to you on the present occasion. I am both thoroughly convinced that it would be of great advantage to the Church of God if there were more frequent opportunities afforded to the various portions of that Church of conferring together; and also the condition of your diocese seems to be such as especially and urgently calls for comforting, and brotherly sympathy.

We know of the constancy of your Church, which has defended the faith, pure and orthodox, for a long time against all its enemies. We know of the cruel rage of persecution which by the hands of the unbelieving has long laid waste the Christian flock. We know especially of the flames of the late conflict, in which, as is reported, your Cathedral Church and the buildings erected for the love of God, dedicated to the use of the poor, have suffered many indignities.

By such a storm of trials the Lord without doubt wished to prove and to make perfect your faith. But we, hearing these things with some indignation, judged that it would not be altogether unwelcome to your Holiness, if the Bishops of other Churches offered what fraternal consolation they were able, in obedience to the precept of the blessed Paul, "To rejoice with them that do rejoice, and weep with them that weep." (Rom. xii. 15.) We therefore, most Reverend Brother, following the example of the same apostle, "thank God, always making mention of you in our prayers, hearing of your charity and faith which you have towards the Lord Jesus and all saints." (Philemon ii.) "But the God of all grace, who hath called us unto His eternal glory in Christ Jesus, after ye have suffered awhile Himself make you perfect, strengthen, settle *you*." Amen! Amen! (1 Pet. v. 10.)

But as far as we are concerned, Brother, we are always instant in prayer that the God of Peace and Charity may again vouchsafe to the various portions of His Church an external and visible Unity, "that we may all say the same thing, and that there be no schism in us; but that we may be perfect in the same mind, in the same judgment;" (1 Cor. i. 10.) that being all bound together in one bond of charity we may afford a common testimony to the unity of the ever Blessed Trinity.

Peace be with you, and with all the saints of Christ, who throughout the world are looking for the coming of the Lord. So prays your very loving Brother in Jesus Christ.

SAMUEL, BISHOP OF OXFORD.

Cuddesdon Palace, Oct. 1862.

MICHAEL, by the Divine goodness, Archbishop of Belgrade, and Metropolitan of all Servia, to the Right Reverend and most learned Samuel, Bishop of Oxford, greeting in Christ:

RIGHT REVEREND LORD,

By the repeated perusal of your most valued letter, full of Christian love and brotherly comfort, I feel myself no less individually cheered and established amid difficulties, than bound to express sentiments of gratitude in common with my people. For we were thereby informed, as indeed we had been not long ago by an epistle from the most excellent Prelate of London, that we, although overwhelmed by an unlooked-for invasion of cruel barbarians in violation of pledges publicly given; and at the same time clearly bound by the conditions of a very recent European treaty solemnly sanctioned at Paris, and heedfully interpreted on our part for the constant observance of peace; and although deprived of the rights of a fair and protective government, were certainly not wholly solitary in the world, and deserted by all Christians. Not only therefore on my own behalf, but on behalf of all my Father-land, I render most hearty thanks to thee, most beloved brother in Christ, for your cordial feelings of sympathy with us in our calamities, although we be personally unknown to you, so strikingly shown in your letter.

But taking into consideration that all these things have been permitted and wrought out under the Divine will, we, to use the words of the holy apostle, "give thanks in all circumstances, for this is the will of God revealed to us by Jesus Christ." (1 Thessal. v. 18.) A like balm was afforded to our broken heart by the accurate knowledge which your letter displays of our miserable condition and state, wherein those greedy and insatiable Mohammedan wolves cease not to rend and uproot this flock of Christ, faithful through so many centuries; while the Orthodox Church, exposed to the boundless licentiousness of her most fierce enemy, has to bear and undergo all kinds of persecutions and oppressions, in the midst of which she ever trains, and daily supplies, no unworthy imitators of the primitive Christian martyrs themselves.

The condition, so unlike yours, of extreme peril,—that especially of my countrymen who reside beyond the principality of Servia, just in its vicinity, and, that of the other peoples subjected to the iron rule of the Ottoman sceptre—a condition of the greatest misery, through no fault of their own, easily arouses a full current of popular opinion among my countrymen, that the very time has now arrived when a nation,—whose condition is wholy different, and is truly, nay, exceeding, great, in virtue of its political institutions; which is elevated by the Divine blessing to the highest degree of universal perfection, and is illustrious moreover for its great and constant zeal and love for liberty and humanity, as well as famous and renowned on account of its resources; which has highly prospered, not only in Europe, but in the whole terraqueous globe, whose august kings glory in the most precious title of "Defender of the Faith,"—might most justly use their power which has been Divinely bestowed upon them for the increase of the glory of Christ and of His Faith, to put at length an obstacle in the way of the unbridled violence of the infidels in these regions, to protect the innocence of the weak, to defend the rights of the powerless and impotent against their fierce and savage oppressors, who both by nature prone to the committal of every crime, and trained thereto by their cursed education, have the unblushing audacity, at every moment and without ceasing, to attack and violate, like rabid beasts the honour, life, property and conscience of the ill-fated Christians. So that unless the ministers of their Churches had made it their business to discharge their pastoral duties at the peril of their lives, and to upraise the oppressed and despairing by the assurance of Divine help being ever near at hand, the unhappy Christians, who are exposed to the abominable Ottoman rule, driven thereto by liability to the most cruel forms of death, in the extremity of distress, would beyond all doubt have been long ago extirpated by universal suicide; and these most goodly regions would have been converted into horrid deserts.

But the Eastern Christians, wretched as their condition is, have met with no assistance hitherto from the Christians of the West against trials so great and vast both in number and in extent. They have only the consolations of their own Priests who, as being themselves in a state of subjugation and devoid of carnal weapons, can only be drawn by commiseration to "weep with those who weep" and condole with them, and can scarce aid them otherwise. Yet we by no means lose hope, but retain a firm confidence in our Redeemer, that it will come to pass that the same most gracious God, Who directs the minds and hearts both of rulers and peoples according to His own good pleasure, will be pleased to influence both with kindly feelings and to make them more inclined towards us; will inform and instruct them, in order that they as Christians may be disposed to shew kindness to us who are their fellow Christians, rather than to those who are the most bitter foes of the Christian name; and that, so far at least as it can be done without injury to themselves, which would surely be the case, they may not refuse to do justice to our cause, and in this manner confer a benefit upon us. Of such a result that Hope allows us not to doubt, which hath already conducted us through such,

great tempests out of the terrible ocean of Turkish servitude, into a safe harbour of civil freedom, limited though it be; and on this Hope relying, we shall attain to the goal of final welfare, of which the Holy Apostle Paul is a surety to us, when he affirms that "By Hope we are saved." (Rom. viii. 24.)

Hitherto then, consoling ourselves under every event of ill fortune in the Faith of Christ, received from the Apostles, by means of which we have become the heirs of the Holy Fathers, and which we have kept pure and undefiled to this very day; and firmly relying on the anchor of the Hope which fails not, for a better lot to dawn upon our country, we do not and shall not cease to pour forth our prayers, as we are bidden by the precepts of the Orthodox Church, for the peace and tranquillity and Re-union of Christendom; and will earnestly entreat that the God of all grace will be pleased to gather together and restore His torn and scattered flock in Unity, and to bind them together in lasting concord.

That these our just and lawful desires will at length be crowned with the most excellent success, we can the less doubt after hearing both thy letter, most beloved Brother in Christ, and that of thy most worthy fellow Prelate of the see of London—a letter replete with the accents of gravity, authority, and in fine, of help and safety, which I and my people receive with a thousand welcomes, as the dawn of a sun of Divine favour which is about to rise upon our country.

Commending myself to thy brotherly kindness and love, which I have made proof of, though I have not yet deserved them; and praying from the bottom of our heart, that the approaching Festival of the Nativity of Christ may be a season of joy and gladness to you, and that all blessings may flow down upon you, and your flock, from the Grace of the Almighty Disposer of this world's chance and change.

I remain,

Your most sincere Brother in Christ,

MICHAEL OF BELGRADE.

Belgrade,
Dec. 10*th* O. S. 1862.

On the return of Mr. Denton from Servia, he sent at the request of the Archbishop of Belgrade and the Bishop of Schabatz copies of the English Prayer Book, and one or two Latin translations selected from the list of those published by the Anglo-Continental Society, to those Prelates, who expressed their acknowledgments in the following letters:

Belgrade, 12 (24) *Jan.*, 1863.

HONOURED SIR,—I owe you much for your friendship towards me, proved not only by your letter and by the theological books on the principles of the English Church which accompanied it, but also by the additional token of our brotherhood which you have given me by your book on *Servia and the Servians*.

I respond with great pleasure to these testimonies of your brotherly love, by the expression of the deepest feelings of acknowledgment.

Receive, dear Sir, my hearty thanks for the true Christian love which you have shown towards my flock, and for that kindness which has led you to make known to the people of England the condition of our nation still struggling for freedom against the power of barbarians. I cannot be insensible to the Christian charity which led you to offer to us the right hand of brotherly love. You have looked with an unprejudiced eye upon a people who, at the cost of great sufferings and in the midst of bitter experiences and cruel martyrdoms, have preserved the ark of God's sanctuary, the Faith of Christ Jesus, and their own nationality. In doing so, you have proved to us that amongst the English nation there are to be found men who have deep feeling and sympathy for their brother Christians who are still under the barbarian yoke. May God bless you for your noble efforts, and increase the number of those persons who are animated with like sentiments of Christian charity. May He also grant to us that the same sun of freedom which rises upon your country may warm with its rays our suffering people, to the glory of our common faith and of the Church of Jesus Christ.

Receive, dear Sir, once more my sincerest thanks, and accept the assurance of my esteem for yourself and my gratitude for your kind efforts.

I supplicate the blessing of Heaven upon you and your household, and have the honour to send to you my love, and to remain your brother and well-wisher,

THE METROPOLITAN OF SERVIA,

The Rev. Wm. Denton, London. MICHAEL.

REV. SIR AND DEAR BROTHER IN CHRIST,—I am greatly delighted with the four books received from you, a worthy minister of the English Church; for in them I see a copious fountain and treasury of knowledge which has been hitherto inaccessible to me in this remote corner of the world.

I thank you for these gifts, and desire to express to you the pleasure it has given to me to make your acquaintance, whose spiritual office as a minister of God's Word I pray may be blessed to the building up of the Church of our Redeemer Jesus Christ. Imploring His blessing on myself and you, I send to you the assurance of my continued love by giving to you my benediction.

GABRIEL, BISHOP OF SCHABATZ.

We have printed the foregoing documents, both because they appear to us of sufficient interest to make their preservation desirable, but also because they supply us with evidence of the extent of knowledge possessed by Eastern prelates of the English Church, and of the way in which they regard our Church.

We turn now to another of the objects which "the Eastern Church Association" aims at carrying out,—the improvement of general education among the Eastern Christian communities.

The insecurity of all land property has, amongst other evils, prevented the Christians in the Turkish Empire from the establishment of schools and the proper education of their children. No more pressing want indeed exists than that means should be found for the training of the children, especially the female children of the Christians of Turkey; and with reference to this the Editor has received the accompanying valuable letter from two Ladies whose lengthened residence in the Sclavonic provinces of the Ottoman Empire, and whose acquaintance with the people of those lands, entitle their opinions to the greatest deference.

London, August 19, 1864.

Sir,—We have received your letter requesting that we would put down some suggestions which from time to time have occurred to us in result of a personal acquaintance with Turkey in Europe, and with reference to the aid your Society hopes to extend to Christians living under the Mahometan Government of the Porte.

We thank you for this opportunity, whereby we trust some of our experiences may fulfil their purpose, and serve as hints for competent inquiry in the same field.

1st. As to the candidates for assistance. We would suggest that the Slavonic Christians in Turkey are more in need of help than the Greek, inasmuch as the Greeks possess advantages of position, historical, social and geographical, not shared by the Slavs. The latter are still for the most part cut off from independent political existence and from intercourse with civilized nations; further, they have hitherto received no aid from English missionary effort.

In view of no practical scheme for their help, it may be as well to give some particulars respecting the Slavonic races in Turkey.

The Slavonic population of Turkey in Europe forms part of the South Slavonic (or as they themselves call it the Ivgo Slavic) race which numbers between ten and twelve millions of souls. Out of these some four millions people the south of the Austrian Empire; the other eight inhabit a region bounded on the east by the Black Sea, on the north by the rivers Danube and Save, on the west by the frontier of Dalmatia, on the south by that of ancient Greece; they are divided into Montenegrins, Serbs of the Principality, Bosnians, Herzegovinians, Old Serbians and Bulgarians. As to their political condition, 1st. The 120,000 Montenegrins are free and have always been so, Their nationality is Serb, and their ruler is styled Prince of Montenegro. In religion they belong to the Serb branch of the Orthodox Eastern Church, and their Vladika or Metropolitan goes for consecration either to Carlovitz or Moscow. 2nd. Above a million of Serbs dwelling on the Danube form what is called the autonomous Principality of Serbia. This state comprehends a small portion of the ancient Serbian Czardom, it is guaranteed by the great powers of Europe, and its present

political position dates from a successful rising of Christian peasants in the early part of this century. The present ruler is a native, and acknowledges himself Suzerain of the Sultan; the Government of the Porte receives an annual tribute from the Principality, but is debarred from interference with its internal affairs. In accordance with an old treaty Turkish garrisons are still stationed in the Serbian fortresses on the Danube; but since the Pasha of Belgrade bombarded that city in 1862, the Government of Serbia, supported by those of France, Russia, Prussia and Italy, ceases not to urge that the chief town and port of a Christian state ought no longer to be infested with Mahometan soldiery. Austria and, Alas! England as yet support the Turk in his refusal to withdraw. Hence a sense of insecurity and the expectation of an inevitable struggle continues to impede civilization and prosperity in the capital of Serbia.

In religion the Serbs of the Principality belong to the Eastern Church. They are governed by a Synod which elects the Bishops and Metropolitan. But even as the Prince of Serbia pays annual tribute to the Sultan, so must the Metropolitan of Belgrade to the Patriarch of Constantinople.

The rest of the Serbs in Turkey people Bosnia, Herzegovina, and that tract of country between the southern frontier of the Principality and Macedonia called by its inhabitans Old or Stara Serbia. In Bosnia not quite a third of the inhabitants are Roman Catholics, another third are Mahometans. The latter descend from the old Christian nobility who renegaded to preserve their lands and station at the Turkish conquest. These Slavonic Mussulmans speak the Serb language, not Turkish, nor can even the Christians exceed them in antipathy to the Ottoman.

We now come to the Bulgarians who, form one half of the South Slavonic race, *i.e.*, from five to six millions. They inhabit the north-eastern part of Turkey in Europe, and are directly subject to Mahometan rule. Some few Bulgarians are Mussulmans, retaining not only their language, but the ancient warlike character of the race. A few hundreds have lately joined the Church of Rome. The immense majority belong to the Eastern Church, and though bowed down by oppression are, in most respects, still a fine people, industrious, hardy, chaste, honest, clean in their persons, orderly in their households, and with great aptitude for instruction.

As to matters ecclesiastical: In former times the Bulgarians, like the Serbs, were governed by a native Hierarchy, independent of the Patriarch of Constantinople, though in communion with him, as is at present the Church of Russia. About a hundred years ago the Turkish Government, to deprive the Slavic Christians of the leadership of their patriotic Bishops, abolished both the Serb and the Bulgarian patriarchate, and submitted their flocks to the Greek at the Fanar. This measure more than answered its object, for it sowed the seeds of a quarrel between Greek and Slave. Since then the Serbs have to a certain extent emancipated themselves by the strong hand, but the Bulgarians are at this moment engaged in negociations for the re-

establishment of their national Church. To the Œcumenical Patriarch they offer a fixed tribute and recognition as Head of Eastern Christendom; but they insist on Ecclesiastical self-government, they will appoint their own Bishops and regulate their own schools. Unluckily the Greek still plays into the hands of Turkish intrigue; he concedes indeed that the Bishops of the Bulgarians shall henceforth be natives, but he requires that they continue subject to nomination by the Fanar. The unseemly squabble at Constantinople is followed up throughout the provinces. Should the aim of your Association be realized in the intercommunion of the English and Eastern Churches, it may be hoped that Anglican influence will avail to prevent an Oriental schism, by inducing the Greek Patriarch to concede to the Bulgarians the rights which unquestionably were recognized by his predecessors.

Having now examined where and who are the Slavonic Christians in Turkey, it may be asked if such of them as live directly subject to Mahometan officials, *i. e.*, the Bulgarians and the Serbs in Bosnia, Herzegovina and Stara Serbia, have been able to do anything for education. The Bulgarians have done most; witness the schools at Tirnova, Nish, Sophia, Philipopolis, Prilip, &c., &c.; they also send young men to be educated at Paris, Prague, Russia, and Constantinople.

It is, however, wonderful how much, under greater difficulties, has been attempted by the isolated Serbs. We found schools at Sarayevo, Travnik, &c., in Bosnia, Mostar in Herzegovina, and in Old Serbia at Pristina, Prizren and Ipek. Owing, partly, to lack of funds, but chiefly to the barbarous state of the country, all these schools are insufficiently supplied with teachers and books.

With regard to girls' schools: We found such in Bulgaria, and also at Sarayevo and Ipek; but owing to the difficulty of sending women to be trained out of the country, and the lack of any training school in the country, the instruction in these Slavonic female schools is wholly elementary.

The Government of the Principality of Serbia has however lately founded a higher female school at Belgrade, and part of its comprehensive scheme includes the Training of school-mistresses. This scheme is not yet carried out for want of competent teachers and of funds. Should it ever be realized, the training school at Belgrade might educate school-mistresses at least for all the Serb provinces in Turkey.

We would suggest then, that there are two modes of helping the Slavonic Christians in Turkey in the way of education. 1st. By aiding such schools as already exist; 2nd. By trying to start higher female schools in some of the larger towns of Bosnia or Bulgaria.

In carrying out either of these schemes with regard to the Serb Christians, it should be remembered, that, whilst they appreciate real aid and sympathy, they are stubborn in their spirit of independence and self-respect. Like all peoples who have been often deceived they are reserved and even suspicious towards strangers; and they especially distrust the English as having been hitherto the allies of their foes.

With regard to the Bulgarian Church quarrel, we would venture a suggestion that information thereon be gathered, not, as heretofore, exclusively from *Greek* sources; also that full inquiry be made into the condition of Slavonic flocks under Greek Bishops, and into the character of such Bishops, educated as they are in the corrupt atmosphere of Constantinople, and appointed by a Superior trembling under the Ottoman's paw.

We hope we have carried out your idea in making this statement, but should we inadvertently have trespassed on your patience and courtesy, we trust you will kindly forgive us.

(Signed) M. and I.

In pursuance of these suggestions, which appear of great value, the following Statement is submitted to our members and readers, in the hope that they will be able to co-operate in the plan proposed:—

Two English ladies who have travelled through Bosnia, Bulgaria, and other Slavonic provinces of Turkey in Europe, are anxious to assist the native Christians in their efforts to obtain a European education.

These Christians, with little or no help from without, and none from the Turkish Government, have already organized a number of normal schools, taught by native teachers in the Slavonic tongue. Owing to lack of funds, but chiefly from the barbarous state of the country, these schools are ill supplied with teachers and books.

In the case of boys' schools, as it is comparatively easy to send young men for training to Prague, Paris, and Russia, it may be expected that every year the schoolmasters will improve.

With regard to girls' schools it is otherwise. The difficulty of sending women to be trained out of the country, and the lack of any higher female schools in the country have for result that instruction in the Slavonic Girls' Schools is wholly elementary. It is much to be wished that at least one higher female school could be founded in one of the larger towns of Bosnia or Bulgaria, where mistresses might be trained for the schools already existing, and for those which would spring up everywhere if competent teachers were to be had.

To this end one of the ladies proposes to return to the South Slavonic countries, to perfect herself in the language and obtain some insight into the best mode of helping the people through their own schools. The other lady will remain in England to collect the necessary funds, and then go out with a trained mistress, and a native teacher, and start a higher female school at Sarayevo, the capital of Bosnia, a town of 60,000 inhabitants.

In the school the Bible would be taught and the elementary doctrines of Christianity, but the principal object would be to give the children a useful education, and a moral training of higher standard than any that would otherwise be accessible to them.

Reading, writing, arithmetic, geography, history, cooking, plain work, care of health, would be among the branches taught.

To found such a school and carry it on, until the necessary stimulus

be given to native effort, and at the same time deal out some little help to the native schools already existing, £500 a-year is asked for, guaranteed for five years.

It must be remembered that the Mahometan Government, which does nothing for Christian education in its Slavonic provinces, is guaranteed and upheld by England. Is it not then just that England should do something to assist the native Christians in their attempts at self-development and civilization?

The Rev. Archimandrite Philip Schulati on visiting England in the Spring of the present year for the purpose of collecting funds for the erection of a Church at Kustendjie on the Black Sea, with the encouragement of the Eastern Church Association, took the step—"a step, he believed, that had never been taken before in England"—of appealing to the members of the Anglican Church for sympathy and aid. The Association voted from its funds a subscription of £17 17*s.* to the pious work at Kustendjie; and an additional sum was contributed also by individual members. The part of this Church which was already erected has since, we regret to hear, been wantonly destroyed by the Circassian emigrants at the instigation of the Turkish Pasha. This adds another to the long list of cases of Turkish tyranny under which the Rayahs suffer.

Whatever stringency there may be in the Articles of the Church of England against Rome, there is no such stingency existing, either legally or morally, in the case of Greece. The Articles do not touch the Greek Church. They do not really, it is well known, contemplate it at all; even though, looked at with an accurately legal eye, they may seem to make an exception in its favour. In those very doctrines on which the practical teaching of the Greek Church approaches nearer to the Roman than to the Anglican view, such as the veneration of icons and relics, and the existence of a middle state, it is the "Romish doctrine," and the *Romish* doctrine only, which the Twenty-second Article condemns and is intended to condemn. It makes no allusion to the Greek doctrine. And if the Nineteenth Article declares, rather as a rhetorical figure than as a matter of dogma, that "the Church of Jerusalem, Alexandria and Antioch have erred," we reply that, with regard to the last two Churches, the errors of their Bishops are matters of common notoriety, and that the Eastern Church nowhere and at no time has claimed infallibility for any one particular Church; but on the contrary has ever protested against that claim on the part of the Church of Rome. With regard to more nice and recondite questions of doctrine we leave them to be settled by exact theologians. But this we lay down as a safe position, that *primâ facie* there is nothing in our Articles which makes it legally penal, or morally wrong, for a person who has signed them to look forward with hope to, and to use earnest efforts for, a restoration of Communion with the Orthodox Oriental Church.

The Churchman, Sept. 1, 1864.

The position of the Patriarch of Constantinople in the Eastern Orthodox Church is not by any means analogous to that of the Pope among the Christians of the Latin Rite. Although he bears the title of Œcumenical Patriarch, yet he lays no claim to universal Supremacy, as the Bishop of Rome has done. He is the centre of Unity, and nothing more. The Orthodox Churches are in communion with him, but do not of necessity yield him any obedience. In most cases they are governed by their own Synods. This is the case with the great Russo-Greek Church, whose ceremonies and traditions, moreover, differ very considerably in minor points from those of the Church of Constantinople. The Thirty-fourth Article of our own Church describes with considerable accuracy the relations which these "particular or national Churches" hold to one another. They, however, would add the Apostolic and Synodic Canons to "the word of God" as their rule of discipline and ritual. The Servian Church in this way exercises the authority and freedom of a national Church. So too the Church of Greece proper. For instance the following are the first two articles of the new Constitution of the Hellenic Kingdom. They define the position of the Church, as an independent National Church, and at the same time united in doctrine, and in full communion, with the Church of Constantinople.

"1.—The Orthodox Eastern Church of Christ is the established religion in Greece. Every religion is tolerated and may be freely exercised under the protection of the law. Proselytism, and all interference with the established religion, is prohibited.

"2.—The Orthodox Church of Greece, acknowledging as its head Our Lord Jesus Christ, is, in doctrine, indissolubly united to the great Church of Constantinople, and to every other Orthodox Church of Christ, observing with the same exactitude the Apostolic and Synodic Canons and the holy traditions. But it is independent of every other Church, and exercises all sovereign rights under the government of its Holy Synod."

A list of publications, though by no means a complete one, is offered as throwing light on the present condition of the Christians of Turkey, and on the Eastern Church.

The Christians in Turkey. By Rev. William Denton, M.A. Bell and Dally.
Debate on Turkey in the House of Commons, May 29th, 1863. Published by Reemell, Little Pulteney Street.
Diary in Turkish and Greek Waters. By the Earl of Carlisle, 1854.
A Journal in Turkey and Greece. By Nassau W. Senior, Esq., 1859.
The Hekim Bashi. A Novel. By Dr. Sandwith of Kars.
Servia and the Servians. By Rev. W. Denton. Bell and Daldy.
The Servian Revolution. By Ranke. Translated by Mrs. Kerr. Bohn's Standard Library.
Servia, the Youngest Member of the European family. Paton.
Servia in 1863. Macmillan's Magazine, April, 1863. By Ph. Christich, Servian Senator.
La Serbie et le pays Serbe. Ubicini. Revue des deux Mondes, May, 1864.
The Church and People of Servia. Vacation Tourists, 1864.
Exodus of Mussulmans from Servia. Macmillan's Magazine, May, 1863.

Christmas in Montenegro. Vacation Tourists, 1861, published by Macmillan.
Montenegro and Herzegovina. Macmillan's Magazine, August, 1861.
Dalmatia and Montenegro. By Sir Gardiner Wilkinson.
Highlands and Islands of the Adriatic. Paton.
Macmillan's Magazine for August. Article on South Slavonic Churches, to be continued.
Notes Ecclesiological and Picturesque on Dalmatia. By the Rev. J. M. Neale, D.D. Hayes.
Liturgies of SS. Mark, James, Clement, and Chrysostom. Translated by the Rev. J. M. Neale, D.D. Hayes.
History of the Holy Eastern Church. By Rev. J. M. Neale, D.D. Masters.
History of the Patriarchate of Alexandria. By Dr. Neale.
The Nestorians and their Ritual. By the Rev. G. P. Badger. Masters.
History of the Church of Russia. By A. W. Mouravieff, translated by the Rev. R. W. Blackmore. Masters.
Harmony of Anglican Doctrines with those of the East. Masters.
Doctrine of the Russian Church. By the Rev. R. W. Blackmore. Masters.
Sketches of the Offices of the Greco-Russian Church. Monthly Packet, vols. 22, and 23. Mozley.

The Occasional Paper will be published at intervals as circumstances call for it. In a future Number it is intended to give a *resumé* of the proceedings of the American Church in their attempts to enter into more intimate Ecclesiastical relations with the Church of Russia. It is hoped too that the conclusions which the Committee of Convocation now sitting on the same question may arrive at, will be given to the public before the present Convocation is dissolved; in which case a very important light will be thrown upon the course of English Churchmen. We expect further and very interesting communications from Servia, which will be printed as soon as we receive them. The list of Patrons and the Rules of the Association will also appear in our next number. The present number can be obtained for distribution by persons desirous of forwarding the good work of Unity, at the rate of One Shilling per dozen, at Messrs. Batty, Brothers, Bouverie Street.

The Editor of *The Occasional Paper* will be glad to receive, for insertion in it, short communications bearing upon the objects of THE EASTERN CHURCH ASSOCIATION; illustrations of the practical working of the Greek Church; authenticated instances of Turkish oppression; notices of Theological Works published in Greece or Russia, and also "Notes and Queries" on Liturgical or Ecclesiastical points.

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The Objects of the EASTERN CHURCH ASSOCIATION are:—

I. To inform the English public as to the state and position of the Eastern Christians, in order gradually to better their condition through the influence of public opinion in England.

II. To make known the doctrines and principles of the Anglican Church to our Christian brethren of the East.

III. To take advantage of all opportunities which the Providence of God shall afford us, for Intercommunion with the Orthodox Church, and also for friendly intercourse with the other ancient Churches of the East.

IV. To assist, so far as we are able, the Bishops of the Orthodox Church in their efforts to promote the spiritual welfare and the education of their flocks.

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BOOKS ON THE GREEK CHURCH

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11, KING WILLIAM STREET, WEST STRAND, LONDON, W.C.

Angeli Enchiridion de Statu et Ritu Graecorum, Graecé conscriptum. Lipsiae [1671] 4to.

Allatius (L. Græcia Orthodoxa'sive Scriptores (xvi. de process. Spiritus S. &c.) Vet. Græci cum versione Lat. et Notis. Romæ 1652-9. 2 Vols. 4to.

——— de Processione Spiritus S. Enchiridion, Græce. Romæ 1658. 12mo.

Aymon (J.) Monumens Authentiques de la Religion des Grecs. La Haye 1708. 4to. Contains the Synod of Jerusalem.

Covel (J.) Account of the Greek Church. Cambridge 1722. Folio.

Crusius (M.) Turco-Græciae libri viii. Basil. 1584. Folio.

——— Acta et Scripta Theol. Wirtembergensium et Patriarch Constantæ. quæ utrique ab 1576 ad 1581 inter se miserunt. Witeb. 1584. Folio. These two vols., edited by Crusius, are valuable as containing the correspondence of the Lutheran divines with the Greeks during their negociations with a view to intercommunion.

Cyprius, Chronicon Ecclesiæ Græcae. Franequerae 1679, 4to. & Lipsiae 1687. 12mo

Damascenus (S. Jo.) Editio Orthodoxæ Fidei. Veronæ 1531. 4to.

Kimmel (E. J.) Libri Symbolici Ecclesiæ Orientalis. Jenæ 1850, 8vo.

King (J. Glen) Rites and Ceremonies of the Greek Church. 1772, 4to,

Lathbury's History of the Nonjurors (containing their correspondence with the Greek Church). 1845, 8vo.

Palmer (W.) Dissertations on Subjects relating to the "Orthodox" or "Eastern Catholic" communion. 1853, 8vo.

Printed by Charles Cull, 15, Houghton Street, Strand; and Published by Batty, Brothers, 32, Bouverie St., Fleet St., London.

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THE

OCCASIONAL PAPER

OF THE

Eastern Church Association.

Ἵνα πάντες ἓν ὦσιν.

No. 2.] JANUARY, 1865.

SINCE the first *Occasional Paper* was published, the Eastern Church Association has had great reason to thank God and take courage. Every day brings an increase to the number of its members; and the very highest names in the United Church for dignity and genius and influence, have been, and are still being, added to its list. So far there has been no check or hindrance to the advance of the principles which guide our Association. Public opinion has been in its favour rather than otherwise; and some of the leading religious journals have taken interest in its proceedings and advocated its cause. In the meantime the existence of our Association, and its work and aim, are gradually and steadily becoming known in the East, in Russia, and in America. The announcement of its formation was received with great joy in Servia. We are known to be watching with especial sympathy the troubles of the Church in Bulgaria. From the Orthodox Church in Greece we have received communications full of charity, and earnest desire for the renewed Unity of the Church of Christ; in Russia a strong reciprocal yearning for Christian intercourse exists, and is expressed, which cannot fail to bring forth, in God's time, the fruits of Oneness and of Evangelic Love. And the drawing together in the East itself of the Orthodox Church and the Armenian, which has lately seemed likely to be successful, is an omen full of encouragement for us; and is calculated to teach us Anglican Churchmen many lessons of practical importance in the work which

lies before us, as well as to give such a glorious exegesis of the holy song *Ecce quam bonum*, as may well stir up our hearts to zealous emulation and noble envy.

The Eastern Church Association while feeling deep sympathy, and taking deep interest, in the trials and struggles of the Eastern Christians, yet would be understood to regard them from a religious, far more than from a political point of view. From religious motives it desires to obtain religious freedom for our brothers in the common Faith. In the same way it desires to guard itself against being supposed to be taking any steps which may seem to entrench upon the proper functions of the Church of England. It has no desire to clash with, or to forestall, the deliberations of the committee of our Holy Synod on Intercommunion with the Russo-Greek Church, or the most hopeful proceedings of the Church of America. There are, it is obvious, certain steps towards the great result we hope and pray for, which can only be taken by the Church herself, acting in her Synods after due prayer and consultation. These, we wish to avoid the presumption of meddling with. But there are many other things to be done, before the separated Churches in their corporate capacity can even treat of Union, which the Church acting Synodically could never do, such as,—cultivating friendly personal relations between particular Churches; diffusing information on points little understood or known; recommending books of explanation or of controversy; bringing theologians of different nations into contact; clearing up difficulties of practice; getting matters which seem likely to be obstacles canvassed popularly and widely; and generally interesting those who are indifferent in the question of Union between the Churches. This is our especial province; and here, under the Divine blessing we intend to labour with both energy and success.

At the same time the real object towards which we are working is the restoration of Intercommunion between the Oriental Churches and our own, as a preliminary to the eventual Re-union in One of the entire Church: and the possibility of this, and the prospect of at last attaining it, is what gives us hope, courage, and perseverance. We believe that the renewal of Intercommunion between the Anglican Churches and those of the Orthodox Confession, presents facilities which in other directions are emphatically wanting. We believe that in the Eastern Church we shall find the solution of that great problem, which we, as a Church, have lately had to attempt to solve, and failed. This problem is the reconcilement of freedom of conscience and the liberty of private and individual judgment with that inner knowledge of Divine Truth and certainty of Divine things, which belongs to the self-consciousness of the Church, and is called the Catholic Faith. The Church of Italy has despaired of a solution; and, by her comparatively modern doctrine of Papal Infallibility she throws the consciences of all her members into absolute dependence on a single Bishop;—dependence so absolute that they are not permitted to use even one brief prayer from their own Missal, and for the highest object, on their own responsibility. We on the other hand have too long allowed the voice of the living Church to be kept silent, by the temporary extinction of our Synods as acting

bodies, and their reduction to a mere formal existence; and we find now that our only authoritative guiding lies,—not even in the principles, but —in the letter of formularies conscientiously evolved from the feelings and obligations of the Church three centuries ago, but not large enough, precise enough, nor perhaps Catholic enough, to furnish a sufficient remedy for the wants, the doubts and the dangers of the present time. In the Eastern Church we think that the entireness of the principles of true Christian Faith and Practice has been preserved; while in Italy and in England, their developments on the one side, and on the other, have thrown practically into shadow the fundamental ideas on which the Church rests. In the Oriental Communion we find living and at work what we ourselves are now feeling the want of—a principle of Spiritual authority which will be consistent with the due rights of conscience.

For these reasons then,—as well as on that still deeper ground of common love to our common Lord, and common love to those who love Him and hold His truth, and common love to all for whom He died,—we seek for closer relations of Intercommunion with the venerable, faithful and long-suffering Eastern Churches: and we pray, with rejoicing, that the time for it may be hastened on.

With rejoicing—because while we are trying to act in the power of the charter which the Divine Master gave to His people, "By this shall all men know that ye are My disciples, if ye have love one to another," while we are stretching forth *dextram Societatis*, the right hand of fellowship, to the members of the Churches who have so long, without fault of their own, been parted from and unknown to each other—new life and power is being bestowed upon our own Church here. Her Synods, without the free action of which she could do nothing as a corporate body, have been called into life and activity, and the further increase of their efficiency and influence is almost certain. The number of her Bishops at home seems likely to be made commensurate in some degree with those she has sent forth to her work abroad. And, all the while, the evil attempts of the men, who assailed her doctrines, and tried hard to do away with all assertion of dogmatic truth, and even to destroy belief in the veracity of Holy Scripture itself, are perishing and coming to nothing. They have been condemned by an express judgment of our Holy Synod; and they are coming to nothing in popular estimation. The attempt of a civil Court to legalize unbelief within the walls of the Church, while warning us to fear and to be humble, because our glorying in our self-asserted Scripturalness and purity of doctrine was not good, yet has strengthened our grasp on Catholic Truth, and quickened our perception to discover it. Political hostility has been over-ruled to give us higher strength and nobler hopes; and to our Church that promise, which is the heritage of the servants of the Lord, has been mysteriously fulfilled, "No weapon that is formed against thee shall prosper; and every tongue that shall rise in judgment against thee, thou shalt condemn."

May these strong confirmations of our Faith, these direct and unmistakeable answers to Prayer, increase our longing for inoneness with our brothers in Christ! Can we not verily feel the touch of the hand of God

upon us now? Yet there are higher and grander prospects still opening before us which seem not impossible of attainment. May the Omnipotent Lord the Quickener, Whom the Son hath sent us from the Father, guide us into all Truth, and lead us on to that Unity for which Christ our Master prayed! What is the restoring Intercommunion to the Church, but the saying "Amen" to His last prayer?

Alton, Staffordshire,
Eve of the Nativity, 1864.

MEETING OF THE EASTERN CHURCH ASSOCIATION.

On Friday the 14th of October, after the Church Congress of Bristol had closed, a meeting of the friends and supporters of the Eastern Church Association was held at the Victoria Rooms, Clifton, Bristol. The Meeting was largely attended, the room being filled with Clergy and Laity, and many ladies being also present. Among those present we noticed on the platform or in the body of the meeting, Viscount Glentworth, Archdeacon Denison, the Revs. Prebendary Liddon, A. T. Lee, Dr. Fraser, W. R. Wroth, J. T. Ludlow, H. Huntingford, A. H. Ward, H. S. Millard, E. Harston, C. H. Jenner, H. Greenstreet, E. Herford, Esq., R. Brett, Esq. Letters, regretting their inability to attend the meeting, had been received from the Rev. Eugene Popoff, the Rev. W. Denton, the Rev. G. Williams, and many influential Churchmen. Viscount Glentworth took the chair, and the proceedings commenced with Prayer for Unity, offered by the Rev. W. Fraser, D.C.L. Vicar of Alton, Staffordshire.

Lord Glentworth then stated the objects of the Association. These were to inform the English public as to the state and position of the Eastern Christians, in order gradually to better their condition through the influence of public opinion in England. To make known the doctrines and principles of the Anglican Church to our Christian brethren in the East. To take advantage of all opportunities which the Providence of God shall afford us, for Intercommunion with the Orthodox Church, and also for friendly intercourse with the other ancient Churches of the East; and to assist, as far as we are able, the Bishops of the Orthodox Church in their efforts to promote the Spiritual welfare and education of their flocks; and these were objects which commended themselves to all present. His Lordship read a letter from the Archbishop of Dublin in which his Grace said, "Peace-making is so blessed a thing, and the Union of the Churches would be so grand a result, that I shall feel greatly honoured by becoming a member of your Association, and I beg that you will enrol me as such." And one from the Bishop of Columbia: "I am obliged for the papers of the Russo-Greek Committee. I shall be happy to co-operate with the Association by becoming one of the Patrons as you request. It is likely I may have opportunity of intercourse with the Russian Greek Church, of which there is a Mission presided over by a Bishop in the Russian

Territory which adjoins Columbia. I have lately written to Russia for particulars of that Aleutian Mission." These letters were received with marked applause and cheers. After quoting extracts from the correspondence between the Archbishop of Belgrade and the Bishop of Oxford, which testified to a desire for greater Union on both sides, his Lordship said, that no minor matters of form and ceremony should be allowed to interfere, if the divided portions of the Church could be drawn together and united on vital points. The making the two branches of the Church known to each other, would alone be a great work, as great ignorance prevailed in England as to the Greek Church, and the Christians of the East only knew the English as supporters of their oppressors the Turks. (hear) The Eastern Church Association would have to demonstrate to our Eastern brethren that, while the English nation, having no love for the Turks, had opposed an Empire which appeared inclined to push its frontiers and influence to an extent dangerous to the peace of Europe, the Church in England sympathised with them. He concluded by a fervent wish that the breaches in Zion might be built up ,and that the Church of Christ might become one body under One Head. (Applause)

The Rev. Dr. FRASER said that the Association dated its origin from letters of Christian sympathy written to the Archbishop Michael of Belgrade, by the Bishop of London, and by our English Chrysostom the Bishop of Oxford—for the English Church had her Chrysostom at Oxford as she had her Athanasius at Exeter. (Cheers.) The Rev. William Denton, the author of " Servia and the Servians," whose absence he much regretted, had joined with some friends in forming the Association. It had been in existence only a few months, but its influence was most wonderfully increasing. The nucleus in which it originated was but small, but it was advancing rapidly onward, and gaining fast in mass and power, like an avalanche on an Alpine slope. Its objects were Christian sympathy and Christian unity, the two great branches of Christian charity. Sympathy was most valuable as a step to unity ; and their meeting there that day, when it became known in Turkey, would have an appreciable influence for the better on the state of the Christian population there ; for the Turks could not afford to set at nought the public opinion of England. Indeed, the state of the Christians in the Turkish Empire called loudly for sympathy. It was such a state as might be expected when a people superior to their oppressors in numbers, in power of gaining wealth, in intelligence, and in morality, yet were absolutely subjected to their bigotry and cruelty. It was Christianity which gave them that superiority, which excited the jealousy of their oppressors ; and Mahometanism could never really civilize the innate barbarism of the Turks. Their condition, in some respects, was not better than that of a negro's in America. The evidence of a Christian on oath was not taken in a Turkish court of justice in opposition to that of a Mahometan. They were obliged, in order to get justice in the most ordinary cases, to bribe a Mahometan to perjure himself on their side. They could not purchase land from a

Mahometan. Their property was never safe. A Turkish official travelling, on arriving at a Christian village, took whatever he pleased in the way of wine and provisions, and never thought of paying except with blows and curses. Worse than that, the approach of a Turk was the signal for all the girls and young married women at once to conceal themselves in pits or cellars. This fact was so terrible that he could do no more than hint at it. Another deep grievance was the manner in which the taxes were collected, especially in the Provinces at a distance from Constantinople. Often some one individual was fixed upon to pay the taxes for a whole village, and was smoked to suffocation, and otherwise tortured, till the amount was paid, to the utter ruin of the sufferer. He would relate but two anecdotes illustrating this. One, on the authority of the Princess of Servia, who was recently in England. In Bosnia, on the borders of Servia, a poor woman who had been assessed to pay a certain sum far above her means was first tortured by smoke and then her two infant children were thrown into the river Drina and perished before her eyes. She, however, was dragged out of the river by a Servian peasant and rushed to complain to the Princess at Belgrade, but of course the authority of the Prince of Servia did not extend beyond his own dominions. A second case—the authority for which was an English Consul—was that of a poor man and woman, Christian peasants, in Roumelia. they were supposed to be rich and were called upon to pay the whole assessment of the village. As they were unable to do so, their only son, a boy of sixteen, was taken from them and confined in the dome of an empty well. At the end of ten months, by selling everything, they raised the money, and their son was restored to them, starved to a skeleton and an idiot for life. It was the same in the Asiatic parts of the Turkish empire. There was not time to go into that dreadful history of the Syrian massacres; but he would merely quote the words used by a Syrian Christian to Dr. Pusey, and recorded by him in his wonderful volume on the Prophet Daniel, (hear.)—he said, taking the metaphor from the Oriental threshing floor, "We Christians are made like the dust by threshing." One word more, and he would have done with this part of the subject. In England they had a useful regulation that no Clergyman should perform a burial without first having a certificate of the registration of the death. The Turks had something of the same kind. In his account of the siege of Kars, Dr. Sandwith has printed the burial certificate given for a Christian. It ran thus :—"We certify to the Priest of the Church of Mary, that the impure, putrified, stinking carcase of * * *, damned this day, may be concealed under ground." Think of the iron of oppression entering into the soul like that for centuries, and the Faith of Christ kept through it all! Truly the existence of the Church under such oppression is a lasting miracle. The Eastern Church had gone through a confessorship of ages, and she must have loved her Saviour much; for she had suffered very much indeed, for His sake. (Hear, hear.) Could we Christians in England learn nothing from her? Her attitude had been, through centuries of trial, fixed, serene, unwavering, unchanging. She had kept the Faith. Sometimes indeed she had seemed statuesque,

almost monumental, evidencing that she was indeed alive only by the blood which followed the wounds that her enemies inflicted on her. The English Church looked but fickle and vacillating by comparison, changing her views and doctrines from century to century, almost from year to year. In the East they still used the sublime Liturgies of SS. Basil and Chrysostom, and prayed now, as they had prayed for centuries, in the very words those holy men had given to the Church. In England we had revised our Liturgy only two centuries ago, and we were already prattling about another revision. (Hear, hear, and cheers.) There were popular objections often made that the Priests in the Greek Church were illiterate men, no more than "a peasant Clergy," and that the Bishops were too servile in their submission to the Ottoman Porte. But how were the Priests to be learned men when, if they were known to have saved enough money to purchase a book, it would be wrung from them at once by the agent of the Turkish Pasha? And the Bishops were necessarily dependent and submissive; for any strong assertion of their dignity and independence would at once cause their death, either by judicial process or popular tumult. The Eastern Bishop who vindicated his own position soon exchanged his pastoral staff here for the martyr's palm bough in the world unseen. But might not great advantages arise to both Churches from a closer union? Union was very possible. There was no hindrance to it, like the claim of any one to be universal Bishop. The parity of Bishops was their rule. They followed the law Christ gave his Apostles, "One is your Master, even Christ, and all ye are brethren." (Hear.) There was nothing in our Articles or Prayer Book to hinder English Churchmen, as honest men, from at least discussing the possibility of Unity; on the other hand, the Thirty-fourth Article of our Church seemed to suggest the terms on which Unity migh be effected. It declares that "It is not necessary that Traditions and Ceremonies be in all places one and utterly alike," and goes on to add that "Every particular or National Church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man's authority, so that all things be done to edifying." On this principle the Churches of Greece Proper, of Servia, of Bulgaria, and the grand and powerful Church of Russia, were united in communion with the Church of Constantinople. They differed in points of practice, ritual and discipline, but their faith was one. Why should not the Churches of America, of England, of Ireland, of Scotland, join themselves to that Holy group? They would form a congeries of Churches in Christian union, still preserving their national peculiarities, and yet one in a common faith. They would be a group of sisters.

"Facies non omnibus una,
Nec diversa tamen; qualem decet esse sororum."

(Applause.) There would of course be difficulties, but nothing was impossible to prayer. In the congress just over, the watchword had been given them, "Go and Do," but seeing the marvellous answer to united prayer which had been vouchsafed to those who yearned for Unity in

Christendom, he would say rather, "Go and Pray." And if only it were made to be possible for them to carry out such an Union, it would be a high and holy work indeed. The prayer their dear Lord made for His people was that they "All might be one ." He did not enjoin unity as a commandment, so much as he put it before His people as the desire of His soul. That prayer of His, as it was a prayer and not a commandment, appealed not only to the duty which we owed Him, but to the love we bore him; and each Christian who would help to bring about its realisation would go on with a new joy, and a new glory in his soul, in his walk through life. (Applause.)

Mr. H. E. Pellew, the Secretary of the Association, said, that his part was to give a sketch of the proceedings of the Anglo-American Church with respect to this movement. There were four reasons why the Church in America might find less difficulty in establishing relations with the Orthodox Churches of the East, than we in England should do. 1st. The "Filioque" controversy would present to them no serious difficulty, for it would be less impossible for them than for us to vary or omit a clause in the Nicene Creed, since they had already assumed the responsibility of doing so in the Apostles Creed, By their rubric, the article "He descended into Hell," may be omitted altogether, or the words, "He went into the place of departed spirits," be substituted for it. 2nd. The Athanasian Creed is not included among the offices of the American Church. 3rd. The history of the Prayer Book not being, as with us, interwoven and linked with that of the country, it would be less difficult for the Church in Synod, to alter or expunge any part of it. The lower classes possess more general knowledge than with us, and would be less shocked at the proposal of any such alteration. 4th. The uniform policy of both the American and Russian governments has ever been to encourage the most friendly relations and sympathies between the two nations. That the Church fully shares this friendly feeling, was shown at the time when the Russian fleet visited New York, by the offer of one of the principal Churches to the Russian chaplains for their use during their stay. The movement in favour of the union which has met with so much sympathy on both sides of the Atlantic, began in America, in October, 1862. At the triennial meeting of the General Convention, or Synod, of the American Church, a clerical delegate from California, brought forward the necessity of providing for the conflicting claims which were likely to arise between the Russo-Greek and the American Churches. He stated that there were many members of the Greek Communion resident in San Francisco, that they were about to build a Church, and that probably before long a Bishop would be appointed over them, whose jurisdiction would necessarily interfere with that of the Bishop of California. He therefore prayed for the appointment of a Committee of enquiry and cor espondence, with a view to the re-establishment of full ecclesiastical relations with the Russo-Greek Church. No immediate action was taken, but a joint Committee of enquiry was appointed to report on the subject to the next General Convention in 1865. Through the exertions of

the Rev. George Williams, (hear) this Committee has since associated itself with the Committee apointed by the Convocation of Canterbury ; it has also done much to promote the desire for intercommunion between the two Churches through its secretary, the Rev. J. Young, who has visited both England and Russia in furtherance of this great object. He also conferred with the Russian chaplains in London and Paris : the latter is the well known M. Wassilieff, co-editor of "l'Union Chrètienne," the sentiments of the former, the Arch-priest Popoff, will be best shown by reading part of a letter just received from him by Dr. Fraser : "I am right glad to know that the Eastern Church Association is going to have a public meeting at one of the famous towns of England, such as Bristol. Unfortunately, from different circumstances, I shall be prevented from having the honour and satisfaction to attend at its, no doubt, most interesting proceedings. At all events, allow me to assure you, dear sir, that the high aspirations of this honourable and pre-eminent Eastern Church Association will be met with great sympathy in our country." (Hear) In Russia Mr. Young found the movement well known among both laity and clergy. He met with a most cordial reception from Prince Ourusoff, the representative of the Emperor in the Holy Governing Synod, and the venerable Archbishop Philaret, Metropolitan of Moscow. The latter made many enquiries respecting the doctrinal and ecclesiastical position of the Anglo-American Church, and begged Mr. Young "to bear the kiss of peace from him to the whole venerable Hierarchy of the American Church, and to assure them of his warmest sympathy and love, and of his earnest prayer and hope that we might soon be one in outward communion, as we are already in heart in Jesus Christ." (cheers). At S. Petersburg Mr. Young delivered his letters of recommendation from seven of the American Bishops, to the Holy Governing Synod, with an explanatory statement that they were the first written by the Canonical Bishops of any independent National Church since the great schism. He also alluded to the claims of the American Church to be a true branch of the Catholic Church 1st. In her Apostolic Succession—2nd. In her Liturgy and Creeds—3rd. In her doctrines and ceremonies ; and he prayed for a due recognition of her Orders and Sacraments by the Holy Orthodox Church. The Metropolitan examined the letters with great interest, and assured Mr. Young that he considered the Committee of Enquiry a good step, and that any steps towards re-union would be met by the Russian Church in the spirit and love of Christ : "she ever prays," he added, "for the Unity of Christendom, and is ever ready to negociate with those who acknowledge her Apostolic dignity, and stand on the ground of Apostolic truth and order." So the matter now rests. May the movement thus happily begun by the American and Anglican Churches, prove the work of our Blessed Lord Himself! It was a remarkable fact that a revival of the life and energy of the Church, similar in many particulars to that begun in England in 1833, had now been going on for some years in Russia. One of the first acts of the present Emperor after his accession, was to order a revision of the Holy Bible in the vernacular, and cheap copies of it are now within the reach of the poorest peasant. A society at Moscow,

answering to our S. P. C. K. is also actively engaged, under the presidency of the Archbishop, in disseminating religious knowledge, approved by the Church, among the masses of the population. Very little is as yet known by Eastern Christians generally, respecting our branch of the Catholic Church, and it is to be feared that too often she has been presented to them in a most unworthy form, calculated to repel rather than attract, and furnishing occasion for confounding her with Calvinistic and other Protestant sects. In one place, within the jurisdiction of the Eastern Church, where the Anglican Church is thoroughly well represented, the effect, in dissipating prejudice and ignorance respecting it, had been most striking; he referred to the unexampled success of the Anglo-American Missions at Athens under Dr. Hill, whose work, as well as that of his excellent wife in educating Greek girls, is carried on with the full sanction and co-operation of the Archbishop of Athens. A graceful recognition of our Episcopate was given by him on the occasion of the Bishop of Gibraltar's visit to Athens last spring, in the course of his Episcopal visitation of the Mediterranean Ports. He was presented to the venerable Metropolitan by Dr. Hill, who acted as interpreter of the earnest wishes expressed by both Prelates for a closer union between their respective Churches. At the close of the interview "the Metropolitan offered up a solemn prayer for God's blessing upon the *special official act* which Bishop Trower was to perform on the following day, the administration of the Rite of Holy Confirmation in Dr. Hill's little Church, and on board an English line of battle ship "the Revenge" in the Piræus." With this instance of true Christian fellowship, he would close his remarks on the great work in which our Association desires to bear its part. We did not need in the fulfilment of that work to enter into the points in dispute, whether of doctrine or discipline, between the Churches of Rome and of the East, nor into those wherein we at present differ from both. (hear.) Mutual complaints, however just, will only lead to further divergence and dispute. Let us avoid controversy, and dwell rather on the many many points in which we *all* agree in holding fast the Faith once delivered to the Saints. The day we trust will surely come when He will cause the divisions of Christendom to cease, and restore the Unity of His severed Body; let us in the meantime, as we watch and work for that glorious consummation, claim as our own the motto adopted by the Eastern Church, "Quod semper, quod ubique, quod ab omnibus." (Applause.)

The Rev. Alfred T. Lee, Rector of Ahoghill, Diocese of Connor, said he ventured to address the meeting because he wished to show that there were Churchmen in Ireland who followed the high example set by the Archbishop of Dublin (hear.) and took a deep interest in the proceedings of this Association. When at Cambridge, some years since, circumstances had caused him to investigate the mutual relations between the Eastern Church and the Church in England. He had discovered some interesting and important facts. The desire for Union between the Churches was no new thing; for, more than two centuries ago, an earnest effort was made to unite the members of the Eastern

Church in closer bonds of union with the Anglican Church. (Hear hear.) Isaac Basire, an Archdeacon of Northumberland, and Chaplain to Charles I., driven from England during the Civil Wars, endeavoured to spread the knowledge of the English Church in the East. He went first to Zante, where he translated the Church Catechism into Greek; driven from thence by the opposition of the Latin Church, he passed on to the Morea, where he was favourably received by the Metropolitan of Achaia. He preached there twice in Greek before the Synod of Bishops and Clergy. From thence he went to Aleppo, where he had much friendly intercourse with the Patriarch of Antioch, who then resided there, and there he translated the Church Catechism into Arabic for the use of the inhabitants. From Aleppo he travelled on to Jerusalem, and was well received by the Greek and Latin Patriarchs, and obtained entrance into the Church of the Holy Sepulchre at the rate of a Priest, that was, for half the sum paid by a layman, which privilege, if time permitted, he could show was equivalent to admitting the validity of the Orders of the English Church. (Hear.) From Jerusalem Isaac Basire returned to Aleppo, and crossed the Euphrates into Mesopotamia where he left a Turkish translation of the Church Catechism, supplied him by the courtesy of Sir Thomas Bendyshe, the English Ambassador at Constantinople. He afterwards passed into Transylvania, where he resided seven years, and became Professor of Divinity in the new University of Alba Julia. During his travels in the East he collected the confessions of faith of the Greeks, Armenians, Jacobites, Maronites, and other ancient Christian bodies; and, at the same time, made known the Catholic principles of the English Church; and thus did his utmost to promote communion with her among the Churches of the East. (Hear, hear.) And if all this was done by one faithful man, zealous for God and the Unity of His Church, and longing with loving heart to do what God should give him grace to do, to heal the breaches of divided Christendon—what might not be done by the united efforts of an Association such as our own? (Applause.) But in carrying out this great work great caution must needs be used, lest by injudicious over zeal we retarded rather than advanced our work. He believed that if we would succeed, we must begin by finding a common basis of agreement, such as the Catholic Creeds, and then we should always have common ground to fall back upon when points of difference arose. (Hear, hear.) But instead of this it was too much the custom, especially in controversy with Irish Roman Catholics, to begin with some prominent point of disagreement, and so in the end the result tended to division rather than unity. But if the work was commenced in the spirit of loving charity, with earnest prayer for Unity and concord, it must succeed. (Hear.) The Dean of Ely, in his admirable Sermon, had told us "to go and do;" Dr. Fraser had bidden us "go and pray;" and he (Mr. Lee) would venture to suggest that we should all carry this advice into practice by adding to our daily prayers that excellent Collect put forth by the Association for the Promotion of Unity in Christendom with which that meeeting was opened. All earnest Christians must longingly desire the reunion of divided Christendom,

and let us all be assured that the more we each strive by earnest prayer and faithful working for Unity on earth, the better shall we be prepared for the unbroken eternal Unity of Heaven. (Applause.)

The Rev. H. S. MILLARD, of Stavely, Diocese of Lichfield, would not have come forward to speak on the subject, had it not been for the very common prejudice which seemed to exist. They were told that a movement such as this could have no real result. Theoretically, it was confessed that union was above all things desirable, but practically, the majority of Englishmen appeared to think, it could never be. He did not see this impossibility, hardly even the difficulty, in the case of the Eastern Church. Setting aside those instances, which had been already brought forward, which were of themselves sufficient to decide the question, instances in which English Bishops had exchanged brotherly greetings with a Bishop of the Eastern Church, there were other cases in which the validity of English Orders had been fully acknowledged by the Eastern Clergy. (hear.) A friend, who had travelled in Syria and Palestine, had told him that he had met there Priests, who knew something of England, and something too—though not much—of the Catholic movement now going on here. They were quite ready to allow the English Church to be a true branch of the Church Catholic, and to admit him to full communion with themselves. He did not indeed take any active part in their services—his knowledge of the language was not sufficient—but he worshipped with them in the place specially assigned to the Priests, and his Priesthood was fully recognized. (applause) It was hard to see why what had been already done more than once, informally, and by the kindly Catholic feeling of individual Priests, might not be done formally and by properly constituted authority. There was no doubt a very strong feeling against all such efforts to promote unity. The thoughts of Englishmen turned at once to the Church of Rome, and they could not bring themselves to tolerate for a moment the idea of union with Rome, as Rome now is. Nor could he himself bear the thought of such a union. It was impossible on both sides; and the very wish for such a union, on the terms on which alone it could now be obtained, was, on the part of an English Churchman, nothing less than disloyalty to the English Church, and it was still more disloyal, if that English Churchman was an English Priest. For as a first step towards being in communion with Rome,—Rome had taken up this position, and had shewn no signs of receding from it,—he must altogether deny the existence of the English Church, as a Church at all ; he must declare that the Spiritual hands laid upon his head had conferred no grace of Ordination, that the Sacraments which he had administered, and the priestly functions which he had exercised, were utterly without force or efficacy, a mere parody of holy things, and that the very Baptism which he had received in his infancy was at best of doubtful validity. This, and nothing less, seemed to be the necessary result of the attitude maintained by Rome towards the English Church, and of Roman claims to universal supremacy. And though among the comparatively few Romanists who knew any thing of the life and working of the English Church, there

were some who did not so completely deny our claim to be members of the Body of Christ, yet even in the case of these, the hindrances in the way of Union would be very great. They would perhaps be what might be called social differences, rather than altogether doctrinal. The celibacy of the Clergy, compulsory in the Roman Church, was one very great barrier against any Union with ourselves. Romanists had grown up with the feeling that a Priest must be unmarried, and recoiled from the thought of the Sacraments administered by a married Priesthood. But in this, as in other more important matters, the Eastern Church met us on common ground. Marriage among some of her Clergy was compulsory; the Parish Priests *must* be married men. He did not say that he entirely approved of this regulation. The liberty allowed by the English Church seemed better and more suitable, for us at least and in our country. But there was no difference of principle involved, and such minute points of discipline must be left to the discretion of individual Churches. The point, however, upon which all our differences with Rome really turned, was, the Supremacy of one Bishop to whom all others were bound in conscience to submit themselves. This the Roman Church firmly held; it was the fundamental article of the Roman Creed; and it had been the beginning of Roman Error, and the corruption of the Catholic Faith. Here again the Eastern Church was of perfectly one mind with ourselves. She made no claim to Universal supremacy. She did not require other Churches to submit in all things to her authority, or to renounce the rights which belonged to particular Churches. She held as we hold, that the Church of Christ did not culminate in one apex, one visible point, but that in heaven and in earth too, there was but one Head of the Church, the Lord Jesus Christ. It was characteristic of this Catholic temper on the part of the Orthodox Church, and was another very strong point of resemblance to our own Church, that she did not insist as Rome did, on the use of any one language in public worship, but that in most cases the sacred Liturgy was said in what was or had been the Vernacular of the Country, "in a tongue understanded of the people." (Hear.) Again, in what seemed a smaller matter, we might find further resemblance. In the Sacrament of the Lord's Supper, the Eastern Church, like ourselves, used, not wafers, but leavened bread, "such as is usual to be eaten." And in the far more important matter of administering the Sacrament of the Body and Blood of Christ to the Laity in both kind's she followed as we did, the ancient Catholic custom. He had been thankful sometimes —selfishly thankful, he feared—that Rome did not; because he knew that men wavering in their allegience to the English Church had been prevented from leaving us by their reluctance to forfeit their Catholic privilege of Communion in both kinds. Like ourselves too, she had in each Church, not many altars, but the one single Altar or Holy Table only, upon which the Holy Sacrament was celebrated. Whether they looked at the question therefore as one of feeling or of principle, there was no reason why as English Churchmen they should not use their best efforts to bring about a union which could not but be attended with blessings to both, to the Eastern and to the Western Church; and

which would by God's help do more than anything else to promote the Unity of all Christendom and the Conversion of the whole world. (Applause.) And let them not look at the question as one of no immediate practical importance, it seemed to him to be very important to every one. He and many others there, more hard working Priests than himself, had to encounter constantly every form of schism. It would be a comfort to them, if they could turn from these troubles to the contemplation of the One Visible Church, divided by no rent within itself, but with all its branches in full communion with one another. What a help too it would be in their work, if they could be freed from the necessity of studying controversially the points of difference between ourselves and other Churches! If it were not absolutely necessary to do this, it would be a mere waste of time, which would be better employed in studying the verities of the Catholic religion, or meditating on the mysteries of the Catholic Faith. And then too if we were all of one mind throughout the world, what a power—he spoke it reverently—they could bring to bear upon God in prayer, if all the Church were praying together; not one part praying, as it were, against another. We did not know what we lost by these divisions. Let them think what it would be if throughout England every parish stood alone, with every parishioner unwilling, or not allowed to join in the prayers, or to communicate, anywhere but in his own especial Church. It would be deplorable. And what would be so fatal to the Church in England, in one country, could hardly be less hurtful to the whole Church throughout the world. We could not pray rightly in that Prayer which all say morning and evening, and perhaps many times in the day, without praying for the Unity of Christendom. We were taught to pray "Thy Kingdom come," and that Kingdom could not come fully till the Church was One. And the more we prayed, and the more we laboured to bring about this Unity, the more we were doing to hasten the coming of that Mighty Day when all traces of division should be swept away for ever, and there should be "One Fold under one Shepherd," Christ the Lord. (Cheers.)

After some remarks by the Rev. H. HUNTINGFORD on the state of Education in European Turkey,

The Venerable ARCHDEACON DENISON rose to propose a vote of thanks to the Chairman. The Ven. Archdeacon considered that he had an especial right to take a share in forwarding the objects of the Association, as he was a member of the Committee of Convocation for considering the question of Union between the English and the Russian Churches, which had been appointed by the Synod of our Church, and which was then engaged upon the subject. (hear, hear). He dwelt upon the pleasure it gave him to see noblemen, like their Chairman, taking up questions, like the present one, which so directly bore upon the destiny of the Church Catholic. (Loud Cheers.) He begged to propose the thanks of the meeting to Lord Glentworth. The vote of thanks to Lord Glentworth was carried by acclamation; after which the meeting was dissolved.

(*Revised from the Report in the "Churchman" Newspaper of Oct.* 20).

Reviews.

The Christian Remembrancer for October, 1864. London: J. and C. Mozley.

This is a number of unusual interest even for this always valuable quarterly. The article on "Subscription to Formularies" is one to be studied and thought over, for the subject it discusses will assume larger proportions as the prospects of our Association attain to practical and tangible reality. But the paper to which all our members will turn at once is that on "The *Filioque* Controversy." There is only one theologian in England to whom it can be plausibly attributed. We have no hesitation in assigning it to him. The history of the controversy has been an almost neglected page hitherto in our Church History studies; it is here opened and explained lucidly and carefully. The practical deductions from it are of such great importance, both to our own Church and to the Eastern, that we append them at length;

"It now remains to enquire what the English Church will have to do with regard to the *Filioque* doctrine, before there can be any reasonable hope of reunion with the East. And at the base of all things, we must remember the absolute veto, by the Council of Ephesus, on any addition to the Creed whatever.

We shall be called on to do one of three things, either

I. To strike the obnoxious clause out of the Creed, purely and simply (and, of course, also out of the Third Article, and the Athanasian Creed.)

Or, II. Authoritatively to express our sorrow for having received it from Rome, and as authoritatively to interpret it (and the words are capable of the meaning) as referring *only* to the temporal mission of the Holy Ghost.

III. Or, if it be possible, to draw up some formula of explanation which may satisfy the Eastern Church as to our orthodoxy.

As to the first. Would it be possible, even for the sake of union with the East, to strike the clause out simply; it then being understood that the English Church ceased to hold it as an article of faith, while permitting it to be (and not to be) held as a "pious opinion"? We are afraid, whatever we would give to see the union, that such a price could scarcely be paid for it. For we must remember what a tremendous shake it would give to the faith of all our poor, to find the clause, which they had been taught from childhood to believe an essential part of that "Catholic Faith, which, except every one do keep *whole and undefiled*, without doubt he shall perish everlastingly," erased from their Prayer-books. It is all very well to say that it might be explained to them how the words formed no part of the original substance of the Creed, but was indeed only the new cloth sewed on to the old garment. Suppose they even understood this; what assurance would they feel that some day another clause also might not be erased, and so on end-

lessly? Besides, this is really more than the Eastern Church has a right to ask. Grant, as strongly as you like, the terrible sin of the insertion, let it be never so true in itself. Suppose at the present day that the Church of Rome were to insert an undoubted verity into the Creed: suppose, for example, she were henceforth to read the clause, "Who was conceived by the Holy Ghost of the Virgin Mary," how righteously would the whole rest of the Christian world rise up in arms against her! How much more righteously, if she were to read the clause thus: "Who was conceived by the Holy Ghost of the Virgin Mary, herself immaculately conceived"! And yet the staunchest supporters of the doctrine must allow that there would not be a whit more guilt in the former of these insertions now than there was in that of the *Filioque* then. If this is denied, we challenge the denier to point out the difference.

Well, we say, granting all the guilt, still the English Church is not, like the Roman, the author of it. Even had the Reformers, which we do not know (but then we are very little up in their literature), felt the sin of the insertion as strongly as we do, only remember the odium which its removal would have occasioned over the whole of Western Europe! It might have brought their work to an end; and that too, be it remembered, without any visible prospect of union with the East.

2. Then there is the possibility that the East would accept from us some such declaration, put forth by authority, as follows:—

"We retain in our Creed the Western addition of the *Filioque*. But in so retaining it, we by no means assert that the Eternal Procession of the Holy Ghost from the Father and the Son is an article of faith; and nothing of necessity is to be held as implied in the additional clause except the temporal mission of the same Holy Ghost from the same Son. And the whole question in dispute between the East and the West we leave to be settled by a future Œcumenical Council, whenever and wherever that may freely assemble; and in the meanwhile we express our deep sorrow that, let the truth of the doctrine be as it may, the insertion in the Creed was ever made."

Perhaps the Eastern Church, which ought to long for the future Council as much as ourselves, might accept of such a declaration.

3. Then there remains the possibility—the *bare* possibility—of an explanation of the words which should show that, after all, the two Churches are not so much, or not quite so irreconcilably, at variance on the doctrine. Such an explanation was made, as we know, at Florence, and miserably failed. If such a thing be possible, the best attempt we have seen is that some time since put forward by one of the most theological minds in England, and which we here reprint, altering only a few words, only for the sake of making the meaning more clear.

Would the Eastern Church, then, enter into communion with us, while she allowed us to retain the *Filioque* with some such explanation as the following?

"We believe that, with respect to the other Two Blessed Persons of the Holy Trinity, the Father has begotten the Son, first in order (not in time); and afterwards, the Son being already (in order) begotten and

interposed, by or through the Son, causes to proceed the Holy Ghost from that same His own Divine Essence, which is now already (in order not in time) common also to the Son, and numerically one in both the Father and the Son. And that therefore the Holy Ghost *proceeds* indeed from the Person of the Father only, in respect of His causation, or production, but *is* from the common substance of the Father and the Son, or, "from that Essence which is the Son's also;" or, from the Son, in respect of His Essence, as the joint consequence of His consubstantiality and posteriority of order; or, which in this sense is the same thing, "is from the Father and the Son." For in that He "receives" from God the Father third in order, He "receives" also from the Son, and is the proper Spirit of the Son no less than of the Father; *proper*, that is, not by gift or communication, but because the Son is begotten intermediately, second (not in time but) in order; *proper*, not as coming to Him from without, but as originally and naturally inherent. But that the Holy Ghost is conversely produced in order before the Son, and the Son after or through the Holy Ghost, so that the Holy Ghost also shall be intermediate, or that the Eternal Son "receives" of the Holy Ghost, or is the Son of the Holy Ghost, in the same relative sense in which the Holy Ghost, on account of His posteriority (not in time but) of order, is the "Spirit of the Son," (and beyond the mutual inherance or circumincession of all the Three Blessed Persons in virtue of Their consubstantiality apart from order),—this doctrine we condemn and abhor."

One word more. It is most earnestly to be desired that the Committee of Convocation appointed to consider the question of the Union (and the very fact of such an appointment is a long step to it) should make up their minds that Union can only be had by meeting each other half way. There must be the greatest, the most apostolic, forbearance on both sides. "If in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same thing." And let those of our brethren in the English Church who stand strongly for the *doctrine* of the *Filioque* remember how great a sin was the insertion of the *clause*. Let them remember also that, unless they are in possession of one of the two great treatises in defence of the Eastern side, they can be no fair judges of the overbearing weight of Eastern argument. They have only heard an *ex parte* statement.

And to conclude: remember that our greatest English theologian, who had certainly never read either of these works, and that too at a time when there was not the remotest earthly prospect of reunion with the East, had the grace given him to make use of these words, under which, like a shield of Ajax, priests of the English Church may fight:—

"Thus did the Oriental Church accuse the Occidental for adding *Filioque* to the Creed, contrary to a general Council which had prohibited all additions, and that without the least pretence of the authority of another Council. And so the Schism between the Latin and the Greek Church began and was continued, never to be ended until these words Καὶ ἐκ τοῦ Υἱοῦ, or *Filioque*, are taken out of the Creed."

The Orthodox Doctrine of the Church, An Essay by A. Chomiakoff. Van Buggenhoudt, Brussels; Masters, London.

THIS Essay is an orderly and systematic arrangement of deep and accurate thoughts on the office and character of the Church, from the Orthodox point of view. An English Churchman, on reading it, is struck with a sense of largeness, grandeur, and primitiveness such as he does not find either in the writers of his own Church, or in those of the Roman obedience. There is a freedom from the contractedness of controversial Theology, combined at the same time with definiteness of expression, which is new in Theological reading. Take for instance such a passage as the following: contrasting and comparing parts of it with our Articles, xix, xx, and xxxiv.—"The Church is called *One*, *Holy*, *Collective (i.e., Catholic* and *Œcumenical*, in Slavonic *Sobornaya*) and *Apostolic*; because She is one and holy; because She belongs to the whole world, not to any particular locality; because by Her is sanctified the whole human race and the whole earth, and not only one particular nation or country; because Her essence consists in the concord and unity of spirit and life in all those Her members by whom She is acknowledged throughout the whole world; because in fine in the writings and teachings of the Apostles, all the fullness of Her faith Her hope and Her love is contained. Hence it follows that, when a Christian Community is called a local Church as the Greek, Russian, or Syrian, such language denotes only the aggregate of those members of the Church who live in such or such a country as Greece, Russia, Syria, and by no means implies that any one Community of Christians has power to formulate Ecclesiastical doctrines, or to give to Ecclesiastical doctrine a dogmatic expression, without the concurrence of other Communities; still less it is implied that any one particular Community, or its Pastor, can prescribe his own explanation to others. The grace of Faith is not separable from holiness of life; and no one Community nor any one Pastor can be acknowledged as the guardian of the whole Faith, any more than any one Pastor or any one Community can be looked upon as representing the holiness of all the Church. Nevertheless every particular Christian Community, without arrogating to itself the right of dogmatic explanation or teaching, has full right to change old rites and observances and to introduce new, so long as it causes thereby no offence to other Communities; but rather on the contrary waves its own opinion and yields to theirs in order that what is innocent in one and even laudable, may not seem blameable to another, and that brethren may not lead one another into the sin of doubt and discord. The unity of Church rites ought to be highly prized by every Christian; because by it there is visibly exhibited even to the uninstructed and uninitiated the Unity of spirit and of doctrine; while to the instructed and initiated it is a source of lively and Christian joy. Love is the crown and glory of the Church." pp. 4, 5.

But let us look on to the particular ground of controversy which the Orthodox Church has to maintain, and see how M. Chomiakoff sets out the doctrine of the Oriental Church, and Her defence of it.

"The Holy Church confesses Her Faith by all Her life, by Her doctrine which is inspired by the Holy Ghost, by the Sacraments in which the Holy Ghost works, and by Her rites and observances which He the same Holy Ghost directs. But in a special sense the Confession of Faith is the name given to the Niceno-Constantinopolitan Creed. In the Niceno-Constantinopolitan Creed is contained the confession of the doctrines of the Church; but, to shew that the Hope also of the Church is inseparable from Her doctrine, the same Creed contains also a confession of Her Hope; for it is said *We look for*, not simply, *We believe that there shall be*. This Confession in common with all the life of the Spirit is comprehensible only to him, who believes and is a member of the Church. It contains mysteries inacessible to curious reason, and manifest only to God Himself and to the man to whom God reveals them, for inward and living, and not merely dead outward, knowledge. It contains the mystery of God's own Being, not only in relation to His outward action upon Creation, but also in relation to His inward and eternal existence. Therefore that pride of reason and of unlawful authority which arrogated to itself, in spite of the prohibition of the whole Church pronounced at the Council of Ephesus, a right to add its own particular interpretation, and a human speculation, to the Niceno-Constantinopolitan Creed, was in itself an infringement of the holiness and the inviolability of the Church. As the pride itself of particular Churches, which dared to alter the Creed of the whole Church without the assent of their brethren, was inspired by another Spirit than the Spirit of Love, and was a crime before God and before the Holy Church; so also their blind wisdom, unable to reach the mysteries of God, was a corruption of Faith; for Faith is not preserved there, where there has been a failure of Love. Accordingly the addition of the clause *Filioque* expresses an imaginary dogma unknown to any of the godly writers, or bishops, or successors of the Apostles, who lived in the first ages of the Church, and not uttered by Christ our Saviour. As Christ plainly spoke, so the Church plainly confessed from the beginning and still confesses, that the Holy Ghost proceeds from the Father: for not only the outward, but also the inward mysteries of God were revealed by Christ and by the Holy Ghost to the Holy Apostles and the Holy Church. When Theodoret noted as blasphemers all who should assert the Holy Ghost to proceed from the Father and the Son, the Church, while refuting and condemning his many errors, approved his judgment on this point by a silence more eloquent than words. The Church does not deny that the Holy Ghost is sent, not only by the Father but also by the Son; the Church does not deny that the Holy Ghost is communicated to all the reasonable creation, not from the Father only, but also through the Son: but the Church denies that the Holy Ghost has His Processional Origin in the Deity Itself, not from the Father only but also from the Son." pp. 9, 10.

We will not follow M. Chomiakoff into the details of a controversy, which at present we shall do well to refrain from, till we have thoroughly mastered at least the logical forms of the theological argument; but will pass on to another point of great interest and importance.

"Of the Sacrament of the Eucharist, the Holy Church teaches us that in It there is truly wrought a change of the Bread and Wine into the Body and Blood of Christ. She does not reject the word *Transubstantiation*, but she does not affix to it that materialistic sense, which is ascribed to it by the teachers of the Churches which have fallen away. The change of the Bread and Wine into the Body and Blood of Christ is wrought *in* the Church and *for* the Church. Dost thou receive the Consecrated Gifts, or adore Them, or think of Them with Faith? Then indeed thou really receivest the Body and Blood of Christ, and adorest Them, and thinkest of Them. But if thou receivest unworthily thou dost in truth deny the Body and Blood of Christ . . . . . Within the Church herself—we are speaking of the Visible Church—for the elect, and for the reprobate, the Holy Eucharist is not a mere commemoration of the mystery of Redemption, not a presence of Spiritual gifts in bread and wine, not merely a Spiritual Partaking of the Body and Blood of Christ, but His very Body and His very Blood. It is not by Spirit only that Christ was pleased to unite Himself with believers, but also by body and blood; in order that the union should be complete, not Spiritual only, but also bodily." pp. 14, 15.

It is for professed Theologians to determine how far this teaching coincides with or exceeds that of the Anglican Church, which declares that "The Body and Blood of Christ are verily and indeed taken and received by the Faithful (*i.e.*, by those within the Church) in the Lord's Supper." But we doubt whether any more distinct or express form of words could be devised than "*verily and indeed.*" They give the Catholic and Scriptural doctrine, without the addition of mere metaphysical distinctions derived from systems of philosophy. We give one more extract:

"We do not acknowledge Purgatory, that is a Purification of souls by sufferings, from which one may be redeemed by one's own works or by works of others; for the Church knows nothing of salvation by any outward means, or sufferings, except those of Christ; nor of any trafficking with God to buy oneself off from sufferings by good works.' p. 23.

We could go on filling up our space with extracts of much beauty and truth, as well as with these of controversial importance, but we have now done. We dwell only for a moment upon the "conviction more than once expressed by M. Chomiakoff, that it was in England and America, sooner than anywhere else, that Orthodox ideas could meet with sympathising attention and impartial appreciation." The spirit of Charity is not very far separated from the spirit of Prophecy.

THE LIFE OF S. SAVA, ARCHBISHOP OF SERVIA.

S. SAVA, the first Archbishop of the Serbian branch of the Eastern Church, and the establisher of the independent Serbian hierarchy, was the son of Stephen Nemania I. who united the scattered provinces of Serbia under one head, and is regarded as the founder of the State.

The house of Nemania gave ten rulers to Serbia, from 1159-1367, and within this period lies the history of the independent and prosperous monarchy. Two biographies of this sovereign are still extant, written in the 13th century by his sons Sava and Stephen, surnamed "First Crowned King."

A life of S. Sava, written in the Serbian Church-Slavonic by his pupil Domitian, hieromonach in Hilindar, has been lately printed in Belgrade by the Literary Society. The following account is translated from the abridgement of this work given in the "History of Serbia" by Dr. N. Krstic.

It omits the characteristic theological touches and details of the ancient biography, but gives those main facts of S. Sava's life which show what manner of man he was and his significance in his own times. How his own people regard him we perceive by the words of the Serbian narrator.

"He resigned a brilliant life, but by the brilliancy of his faith and teaching he acquired a higher glory for himself and his country. Among his virtues shine out specially two—*the pious wisdom* with which he founded the independent Serbian hierarchy, and the *love of his country*, impelled by which he on many occasions freed it from dangers, from enemies without and from dissensions within."

Sava, before he became a monk, was called Rastko. He was the younger son of the great Zupan Nemania, and was born at the time when he brought Bosnia under his sway (about 1169). In his early years Sava manifested rare gifts; as a child he was modest, of a joyous nature, apt and diligent in his studies. When he was fifteen years old, his father appointed to him a portion of his dominions wherein he should reside with his attendants. His nature distinguished him among all his companions; he gladly attended church, fled foolish mirth, followed counsel, and was gentle and meek. In his seventeenth year his parents wished to marry him, but Sava refused, for in his heart lay the secret wish to consecrate his life wholly to the Faith and to the national good.

Just at this time there came to the court of Nemania some caloyers from Mount Athos. Among them was an old man, by birth a Russian. Sava was then staying at his father's court, and made acquaintance with the caloyers, who told him how the monks lived in Mount Athos. The stillness of monastic life pleased the pious youth, and he resolved to become a monk. He persuaded the visitors from Mount Athos to take him back with them to the holy mountain. When the time came for the caloyers to set forth on their journey, Sava asked his father's leave to go out hunting. He seized an occasion to elude his companions, and at nightfall joined with the caloyers who were waiting for him. The parents of Sava sorely grieved when they found him missing; and their sorrow was afterwards none the less when they learned that he had gone with the caloyers to Mount Athos. Nemania immediately despatched messengers demanding the restoration of his son, and he sent with them a letter from the Eparch of Salonica to assist them to prevail on the monks of Mount Athos to give up Sava to his people.

What God ordains man cannot hinder. Nemania's messengers re-

turned without success to Serbia, for on the sight of them Sava cut off his hair and took the vow. His shorn locks with his worldly garments he sent to his parents as a token that the divine will was accomplished in him, and that he had become the chosen servant of God. He at the same time wrote to his parents to console them. He begged them not to count him lost; told them he did not intend to return to Serbia, but that he hoped to see his father in Mount Athos.

Sava took the vow in the Russian monastery in Mount Athos 1186 or 1187, previous to the Festival of the Annunciation, for on that holiday he was invited as a monk, and entertained with distinction in Vatopedi the first monastery in Mount Athos. He gave himself up to the severe monkish life. He had journeyed barefoot to Mount Athos, and demanded permission to become a hermit, but the Proto refused on account of his youth. He therefore remained in common life with the other caloyers. There he received a letter from his father who sent him much gold, which he divided among the poor. Many times after this Nemania sent money and various gifts to Mount Athos; to the monasteries sacred vessels of gold and silver; garments and curtains embroidered with gold, and ornamental icons; and to his son money to distribute to the poor, and to divide among the monasteries. Sava gave some of the money to the poor, and with the remainder he built dwellings for the monks, and roofed the great church with lead.

Sava had been some years in Mount Athos, when Nemania, being advanced in age, desired to see his son, and wrote to him to come to Serbia. He replied that he could not then come, and he counselled his father to lay aside the burden of government, to become a monk, and come to the holy mountain. He likewise counselled his mother to become a nun. The pious Nemania resolved to follow this counsel. Devoted to the orthodox faith, the Grand Zupan, in the time of his power, had been at pains to root out heresy in the Serbian nation; he had erected many churches throughout his dominions, and built the beautiful monastery of Studenitza.* The life of Sava set him an example how he could farther render himself "pleasing to God." (ugodan Bogu). He resolved to consecrate the latter days of his life wholly to God's service. With this intent Nemania called an assembly (Sabor), which all the chief Serbs attended. He declared before them his desire to take the monkish vow. He reminded them in how bad a condition he had found the Serb lands in the beginning of his rule; and he counselled them to live in love. After this, before the whole Sabor in the church of St. Peter's and St. Paul,† he gave the crown to his son Stephen, who became great Zupan (veliki Zupan); and to the other son Vuk he gave Zeta, and called him veliki Knez, but commanded

* The white marble church of Studenitza stands in wild mountain scenery in the south of Serbia. It contains many relics of S. Sava, his robes and cross.

† This church is still standing near Novi Pasar, on Turkish territory, in Old Serbia. It is small and low and disfigured by whitewash. The ruins and fine frescoes of the church and monastery of Djurdjevi Stupovi, (also built by Nemania) on a hill above Novi Pasar, are rapidly perishing, and are as yet undescribed by artist or antiquary.

him to obey his elder brother; then he entertained the assembled nobles and took leave of all. The next day Nemania went with his wife Anna and Bishop Kalinik to the monastery of Studenitza, where, on the 25th of March, at the Festival of the Annunciation (Blagovesti), 1195, he became a monk under the name of Simeon. At the same time he made his wife Anna a nun, calling her Anastasia, Nemania resided at Studenitza rather more than two years, and then determined to leave Serbia, to go to Mount Athos and see his son Sava. He took with him much treasure, many church vessels, icons, curtains, and garments, and set forth on his journey. Stephen accompanied him to the Greek frontiers. With Nemania came to Mount Athos many nobles who in their youth had fought under him, and now in their old age were unwilling to part. In late autumn, in the beginning of November, Nemania arrived in the holy mountain, in the monastery Vatopedi, and there for a time abode, 1197.

Sava greatly rejoiced to see his father in Mount Athos. They began jointly to benefit the monasteries. Nemania presented many with gold and silver vessels, with curtains and garments embroidered with gold—all which he brought with him from Serbia—together with much money, with which he repaired ruined churches, built dwellings for the monks and buildings for the poor. Among other works he caused the refectory in Vatopedi to be beautifully painted.

During the residence of Nemania in the holy mountain, Sava went twice to Constantinople. On one occasion the Hegumon of Vatopedi sent him on monasterial business. The Emperor Alexius gave him a hearty reception. He successfully accomplished the mission entrusted to him, and took the opportunity to beg from the emperor the ruined monastery of Hilindar in order to rebuild it. The Emperor Alexius granted the petition of Sava, who returned to Mount Athos and began with his father to build Hilindar. An old man presented himself to him, and counselled him to make of Hilindar a Serbian monastery. The Hegumon and the caloyers of Vatopedi were opposed to this, but when the monastery was finished Nemania sent Sava again to Constantinople to inform the Emperor Alexius about it, and to arrange that Hilindar should be an imperial monastery, and acknowledge no jurisdiction over it save that of the emperor alone. This second mission was successful as the first. Sava returned with the *imperial chrysobyls*, wherein Hilindar was declared an imperial monastery, and brought to his father a sceptre (zezal), which was to be kept in the church, and which the brothers of the monastery were to place in their midst as an emblem of the emperor, when they met to elect a Hegumon. This sceptre betokened the authority which the Emperor bestowed on the elected Hegumon. Hilindar then became the Serbian Laura, which the great Zupan Stephen endowed with many lands and rich gifts.

Nemania spent rather more than two years in Mount Athos; he then fell sick, delivered over to Sava the monastery of Hilindar, and commanded him to convey his relics from Mount Athos to Serbia, to the monastery of Studenitza. He died 13th February, 1200, at the advanced age of 87 years.

Sava carried on the good works already commenced: he built churches,

distributed alms, gave himself up to a severe hermit life, slept on rushes and lived in solitude.

At the instance of Domitian, the Proto of Mount Athos, Bishop Nicolas (of Hierissus) placed Sava presbyter in the monastery of Hilindar. Soon afterwards, when he was sent to visit Thessalonica on monasterial business, Constantius, the metropolitan of that place, together with three bishops, created him archimandrite of Thessalonica. Sava wrote to Serbia to his brother, and sent him sacred oil out of the grave of his father.

In the meantime many sad events took place in Serbia. Between the brothers Vuk and Stephen broke out strife, out of which arose a war wherein much blood was shed, and in which Serbia so greatly suffered that many left their country. Vuk rose up against his elder brother, and by the aid of the king of Hungary took much territory from him. It is true that he later repented of his evil deeds, and restored to Stephen the lands he had taken from him ; but evil and confusion had entered the country, and some special aid was needed to bring back strength and tranquillity. His brother begged Sava to come to him, and to bring with him the sacred relics of their parent.

Sava hearkened to the prayers of his brother, took the body of his father S. Simeon Mirotoci (unguentum fundens). It was laid in the grave in Studenitza, amid much rejoicing, 1203.

Sava longed to return to Mount Athos ; but at the entreaty of his elder brother Stephen, he consented to be Hegumon in Studenitza. He wrote rules for the monks, ordained that the eldest monk should be archimandrite, and declared Studenitza the Laura of S. Simeon. He went about the country, preaching everywhere the doctrine of the Gospel ; and with his brother Stephen began to build the monastery of Zicha, intending that there should be the seat of the Metropolitan of Serbia.

While he was archimandrite at Studenitza, he made peace between the Serbs and the Bulgarians, whom Strez, the relative of the Bulgarian ruler, had led against Serbia.

When Sava had spent many years in Serbia, he insisted on returning to the holy mountain. He appointed a Hegumon in Studenitza in his room, gave the laws, and regulated the affairs of the monastery. Stephen recalled his brother to Serbia, but Sava remained in hermit life in the holy mountain.

The affairs of the Serbian state again fell into confusion, Veliki Zupan Stephen having married the second time the relative of Dandolo, Doge of Venice, was thus brought into contact with the Pope, who began to contrive that he should be crowned king by a *Latin* bishop. Sava at this time had dealings with the Greek Emperor Theodore Lascaris, whose daughter had married Radoslav the son of Stephen. He represented to him how necessary it was that the Serbs should have a Primate of their own if they were to remain steadfast in the faith of the Eastern Church. The emperor gladly received his proposition, and the Patriarch Germanos consecrated him first Serbian Archbishop (1221).* Sava at

* At Nicæa.

first was unwilling to accept this dignity, but finally consented. He established that the Serbian archbishops should not go to the Greek Patriarch for the ratification, but should be elected and appointed by the Serb bishops.

Sava returned to Mount Athos, and from thence to Serbia where, as Archbishop, he was received with pomp and rejoicing.

As soon as Zicha* was completed, which he had chosen for the seat of the Metropolitan, he called thither the clergy and aristocracy of Serbia, and on Ascension Day (Spasoo Den) 1222, he crowned his brother, Great Zupan Stephen,† with the regal crown. On this occasion he restored to the Orthodox faith many Serbs who in their confusion were given up to heretical teaching. Sava strove by every means to establish the Orthodox faith in Serbia. He divided the land into twelve eparchates,‡ and placed as bishops the pupils whom he brought with him from Mount Athos. He went through the whole land, teaching the people everywhere the faith in the spirit of the Orthodox Church. This was very needful, for in the neighbouring lands, and in Serbia itself, heresies were spreading. It is true that Nemania had already done much to root out heresy in Serbia, but Sava, as Archbishop, was called upon to complete the work which his father had begun.

At this time Andreas, king of Hungary, rose against Serbia, being displeased that Sava had invested Stephen with the regal dignity. His army drew nigh to the Serbian lands. Stephen, not desiring war, entreated his brother to go to the Hungarian king and persuade him to desist. Sava went out to meet Andrew, and not only turned away his enmity, but made him the friend of Stephen. Soon after King Stephen fell sick, and on his death-bed Sava consecrated him as monk under the name of Simeon. After his death he crowned his son Radoslav at Zicha, 1228.

Sava then left Serbia, set sail from Dalmatia to go to Jerusalem. He visited many holy places; and on his way home was entertained at Nicæa by the Greek Emperor John Vataces, who gave him a vessel to convey him to Mount Athos, whence he sailed to Thessalonica, and was there entertained by the rival Emperor Theodore Angelus.

On his return to Serbia he made his second pastoral journey through the whole land, and conveyed from Studenitza to Zicha the body of his brother King Stephen.

His nephew Radoslav reigning foolishly—or, as some say, having become mad—the nobles revolted against him; he fled to Durazzo, and

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* Zicha stands on rising ground between the rivers Iber and Morava, near the town of Karanovatz. Some remains of the ancient church are still discernible under modern restoration. Kanitz (in the Byzantine Monumenta of Serbia) traces in the frescoes an Italian hand. They are here, as everywhere else in Serbia defaced with Turkish blades.

† Stephan Pervovencani, *i.e.*, first-crowned.

‡ These bishopries divided among them the lands from Belgrada and Huvelwad to the shores of the Adriatic, including the present principality of Serbia, the Herzegovina, Zeta (or Montenegro), Stara Serbia, and the Primoria, or southern shores of Dalmatia.

his younger brother Vladislav assumed the regal power (1234). By the advice of his uncle, Radoslav became a monk, and then Sava crowned Vladislav third king of Serbia, and obtained for him in marriage the daughter of the Bulgarian Czar Asen. Vladislav on his accession commenced building the monastery of Milesthrevo.

After he had resided many years in Serbia, had seen the faith established, and the land in peace, Sava purposed to lay aside his office, to quit his country, and once more visit all the Holy Places. He announced his intention to the king, nobles, and bishops. All begged him not to forsake them, but they could not dissuade him. He called a Sabor at Zica, and there before Vladislav, the nobles and the bishops, consecrated Arsenius to the Serbian archepiscopate; after this took leave of all, went to Dioclea, and thence set sail for Acre, whence he visited Cæsarea, Jerusalem, Alexandria, the hermitage of Libya, the Thebaid, and the Jordan, Babylon, Egypt, and Mount Sinai, Antioch; went through the Armenian and Turkish lands, and on his return sailed to Constantinople. The Patriarchs of Jerusalem, Alexandria, and Antioch entertained him with distinction, and in Babylon and Egypt the sultans received him with much ceremony. The Sultan of Babylon, informed of the arrival of Sava, ordered the choicest residence to be prepared for him; and that his wants should be supplied from his own palace. The Sultan of Egypt likewise appointed an abode for the Archbishop in the court of the Metropolitan of the place, and supplied him out of his own palace. The Metropolitan, the Christians, and even the Mahometans marvelled at the extraordinary favour which the sultan had never till then bestowed on any Christian.*

On this journey Sava collected many sacred relics, and various other precious things, to bring them to his fatherland.†

On his return to Serbia he wished to visit his friend the Bulgarian Czar Asen, and arriving in his country, he sent word to him that he was coming as a guest. Asen sent his nobles to meet Sava on the way, and accompany him to Tirnova, where Asen prepared his winter palace for his abode. Asen took great delight in Sava, and made much rejoicing on account of his coming. On the festival of the Epiphany, at the desire of the Czar Asen and the Patriarch Acim, he performed divine service in the church of Tirnova, and on the occasion of the consecration of the water besprinkled the emperor and the people.§

This was the last service of Sava, for immediately after it he fell

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* The repeated mention of the receptions which Sava met with in different parts of his journey may appear childish, but to this day the Serbians attach extraordinary importance to the degree of distinction with which a guest is received.

† Some of these treasures we saw in the church and monastery of Dechani in Albania. Among them was a cross of sacred wood given to S. Sava by the patriarch of Jerusalem, and set in silver by King Stephan Dechanski.

§ This ceremony is still performed with great pomp in Russia; and is celebrated in Belgrade on the banks of the Save. The officiating priest is usually the Metropolitan of the country; hence the high distinction conferred on Sava. The inclement season of the year and performance of the ceremony in the open air, suggest the immediate cause of his death.

sick. Czar Asen was gone out hunting, having left Sava at his court. Perceiving that his end drew nigh, he collected candles, books, garments, and sacred relics which he had with him, and having presented some to the Bulgarian Patriarch, sent off the rest by his people to Serbia. Sava, on his deathbed, cared for the church of his fatherland, not willing that the fruits of his great labours, and the church treasure collected by him, should remain in a foreign land out of the Serbian nation. During his sickness the Patriarch Acim visited him, and seeing that Sava must die, he asked him if he wished to recall the Czar from the chase. But this he would not permit, and what is more, he entreated the Patriarch himself to leave him alone. He expired at midnight, Sunday, 14th January, 1237. The body of Sava was buried in the church of the Forty Martyrs at Tirnova. Czar Asen ordered a tomb to be built, and placed a slab over his grave. His pupil and successor, the Serbian Archbishop Arsenius, represented to King Vladislav that it were a shame and disgrace if the bones of Sava were suffered to lie out of Serbia. Thereupon Vladislav demanded the permission of Asen to convey the relics from Tirnova. Asen appearing willingly to consent, Vladislav himself journeyed to Tirnova to obtain the relics, and caused them to be transported with great pomp to Serbia, and buried at the monastery of Milesthrevo, 1238. The body at first was laid within the grave, but afterwards it was taken out* and openly displayed in the church, where it lay till 1595, in which year the Turkish Pasha had it carried to Belgrade and publicly burnt on the Vracor, the hill behind the city. The pious people of Belgrade placed a fence round the place where the body of Sava was burnt; but afterwards the fence was destroyed, and to-day the spot is unknown.

The Orthodox Pravoslav Church—also the Church of Rome—acknowledges Sava as a Saint ("ugodpiok bozji"), and commemorates him on the 14th January, as "the first Serbian Archbishop and enlightener." In Serbia he is honoured as the patron of schools, and this year the hall of the Academy of Belgrade was opened by the Prince of Serbia on S. Sava's day.

THE EASTERN CHURCH FROM AN AMERICAN POINT OF VIEW.

THE following Remarks on the points of difference and similarity between the Eastern and Anglican branches of CHRIST'S Holy Church are compiled from a series of Articles in the American Quarterly Church Review, attributed to the pen of a Member of the American Church, who from his practical knowledge and high position is well

* The ruins of the convent of Milesthrevo still remains in a hilly district in the northern part of the Herzegovina near the Serbian frontier. The Herzegovina derived its name Duchy of S. Sava (Ducatus S. Sabbæ) from its fame as the resting-place of relics of so great a saint.

qualified to write on such a subject. The entire Articles deserve attentive perusal; our only difficulty has been, to make such extracts as might preserve the continuity of the statement without presenting too frequently a *valdè deflendus hiatus*. In the first Article the writer discusses the point of the interpolation of the word "filioque" in the Nicene Creed, and here, while avoiding controversy, we may notice the tolerant spirit in which the subject is approached.

"It is worthy of note," he says "as it affords high ground for encouragement, that the Church of England and the Orthodox Church of the East have never, by their independent acts, as towards each other, discontinued the communion of the ancient days. It has been interrupted, in practice, only by the action of the Latin Church; and thus interrupted it has simply not been resumed. Its restoration would imply, that we should go back to the old stand-point when we were at one; and meet again on the common ground, on which we then stood. We are to start together from the cross-roads where we parted. The Body of Faith which then united us was the Nicene Creed. Both, happily, have retained it. We are to gather under the old roof tree. We are to meet and embrace on the green fields of an ancient inheritance. 'It is' once said to us the Greek Patriarch of Constantinople, 'It is our common patrimony. It is neither your property nor ours. It is the joint heritage of the Church of CHRIST. If a father should leave to his children an estate in common, in which each and all had equal right and interest, it would not be lawful for one of the sons to alienate a portion of the property, or to alter its condition, without the assent of the others. And yet this has been done with our common heritage, the Creed of the Catholic Church. I see you have the doctrine of the Procession from the Son in your Litany. Of this I have nothing to say. Your Litany is your own. It was not put forward by a General Council; but we feel that a wrong is done in altering without our consent the Creed, which is no more yours than ours. If such a practice is tolerated, the Church of CHRIST is left without any sure Faith whatever. There is a great principle involved in this matter, in which YOU are interested as much as WE. We are all bound to protect the Catholic Faith. If one may tamper with it, so may another; until in the end we shall be like the sects, having no settled faith at all. You may say that this is not probable. I reply, if what has been done is right, other changes are right, the way is open for them, and you cannot answer for the result.'

Let us, however, not misunderstand our position, nor under-rate the difficulties which beset us in endeavouring to obtain that common foot-hold where we are to stand, content to feed in the same green pastures as of old, to be led forth by the same waters of comfort, to be again One Fold under One Shepherd, as in the days when we lacked nothing. First, let us estimate more clearly, more vividly realize, the incalculable advantage of such an accession to our strength as would be our Communion with the most ancient of the Churches; filling, as she does the old seats of Christianity, and embracing, as she does, a number of the Faithful, equal to our own number, in England and America, thrice told. Secondly, let us avoid that feeling towards her as if we were contemplating a favour to her; as if we were in some sort, her superior; as if it were our proper province and right to sit in judgment on her. She is, at least our equal; in many respects, even as regards things primitive and apostolic, far before us; while she sees in us defects and evils, not so apparent, perhaps, to our own eyes, which she believes to be a fair off set to every thing of fault and error that we can impute to her. She has never tampered with the Nicene Creed, She has not, like us, well nigh lost the practical use of the Diaconate, one of the Three Orders of the Ministry. She has not, like us, abandoned the apostolic and primitive discipline, and left herself without any effective jurisdiction over the laity. She does not, like us, lose sight of her baptized children, leaving them to wander at will, without control or guidance, and at last to be lost in the world. She has not fallen into the general disuse of daily worship. In every town and in every village, and before every altar, she offers, as of old, her morning and evening Sacrifice, constantly interceding for all estates of men in CHRIST'S Holy Church, and for the world dead in sin. She has never reduced the Sacrament of Holy Communion to a monthly celebration; but, day by day, as in the ancient time, pre-

sents her Eucharistic Oblation, in perpetual memory of the precious death and sacrifice of the Son of GOD. To the Greek the Sacrament may be, if he will, his Daily Bread. No penitent, as with us, may pass an entire month without the chief of all the means of grace. She has not lost her sense of union and vital connection with the primitive Church. Her laws are based upon the ancient laws: they are mainly *the* ancient laws themselves. Her *Catholic* character is her ruling character. Ours is our *Protestantism*, substituting the modern negative for the ancient positive. The ancient discipline preserved by her was lost at the Reformation; and the wisdom and zeal of the Reformers, though diligently exerted, failed to replace it. Thus we are left in an inchoate and imperfect condition, inferior to some sectarian bodies in the laws which govern and regulate the rights, privileges, and obligations of Church-membership, and in striking contrast with the higher and more primitive character of the Eastern Church. Another corruption, flagrant among us, is unknown among the Greeks—the modern system of Pews. A Greek who should hear of selling or letting Pews in Churches, would be affected somewhat as was an aged Prelate of his Communion. to whom in conversation we used the term 'Episcopal Church' [The title of the American Church is the "Protestant Episcopal Church" of the United States of America.] 'Episcopal Church! Episcopal Church!' said the old Bishop, stroking his snow white beard in puzzled surprize, 'why, who ever heard of a Church that was not Episcopal?' he had never dreamed of such an absurdity. To him, 'Church' might as well have been styled 'Ecclesiastical' as 'Episcopal;' and so the Greek on first hearing of Pews might exclaim "Pews! Pews! why, who ever heard of selling or letting any part of God's house?" It would be sacrilege in his eyes. There are, moreover, certain usages all of them primitive, some scriptural, the absence of which in a Church, professing to have reformed herself on the primitive model, a Greek can neither justify or understand. But these things, as not belonging essentially to the question of Intercommunion, need not be enumerated here, we only mention them to shew that if we attempt to consider ourselves as occupying a higher position than the Eastern Church, we should inevitably raise a discussion upon these very points, which, retained by them in conformity with primitive practice, have been abandoned or neglected by us on our own responsibility. And so Thirdly, if we are disposed to reproach our Greek brethren for such superstitious practices as the Invocation of Saints and Honor shewn to pictures and relics, we must be prepared to be reminded that *we* are not immaculate: that we have as many corruptions, by omission, as they have by addition, that if they have brought in anything that is unscriptural and unprimitive, we have lost as much which has the authority of the Word of GOD, and of the first and best ages of the Church.

We apprehend that the chief resistance to Intercommunion, among ourselves, will be from those who lump up the Greek corruptions with Romanism; and fancy that their Protestantism requires them to oppose any intercourse with a Body which bears these marks of the Beast. And we have as little doubt on the other hand that there are Greek Extremists, who will question the wisdom, if not the right, of holding communion with a Body, whose mode of Baptism has no authority in scripture or in the original institution of the Church. There are two sides to the question af corruption; and our ultra-Protestants must be prepared for defence, as well as for attack. It is not so safe a matter as many imagine, to assail the Greek Church, as if she were a monstrous holder of error, and we pure Christians of primitive days; as if she were a diseased mass, hardly worthy to be acknowledged as of the Body of CHRIST, and we were a perfectly sound, uncrippled and healthful member, which in the right of its irreproachable perfection may say to her, "I have no need of thee."

The question of Intercommunion is apart from and superior to these corrupt usages on the one side or the other. The duty of Fellowship is based upon great Laws and Principles of our common Christianity, which cannot be displaced and made inoperative by anything of lower importance. An unprimitive custom must not be suffered to defeat the fulfilment of so essential an obligation as that of Unity. We have, excepting only the contested clause in the Creed, a perfect Foundation for Oneness We are one Body, by our common Faith, our equally Apostolic Ministry, our reception and use of the same word of God, and of the Sacraments ordained by CHRIST. This should settle the question both as to the practicability

and the duty of active communion; because these points present what is essential, and *all* that is essential, to Christian Fellowship. They make the act of Intercommunion a positive duty. We must come together on the platform of our real Brotherhood, which is an actually existing fact: we must openly acknowledge each other as Brothers, which we already are: we must therefore enter into the intercourse of Brothers; and then, if there are, as there must be, points of difference between us, affecting the well-being of the one Family to which we belong, and in which we have equal rights and privileges, they should be subjects for amicable discussion and arrangement. At any rate we cannot set aside the obligations of Fellowship on the ground of a corrupt usage. There can be *no* Communion on such terms, because the Church of CHRIST nowhere exists in a perfect state on earth, nor has ever so existed. Even the Apostolic Churches might have been exscinded, one from another, on such a pretence. There is no authority in Scripture for violating the radical and essential Law, where there is One Lord, One Faith, One Baptism, and one divinely ordained Ministry for the edifying of the Body of CHRIST, on the pretext that a corrupt custom exists among our brethren.

As has been stated the differences which exist between the Eastern and Anglican Churches should not be a bar to Intercommunion; the question of the double Procession stands per se; but it may be desirable to refer to other points categorically. * * Image Worship. The Greek Church does not allow reverence to Images, "*Sculptilia*," things carved or graven; believing it to be forbidden by the Second Commandment. She does not allow their presence in her Churches. The Crucifix therefore is not used among her people; on the contrary there is a violent prejudice against it. Her idea seems to be that it is impossible to make a representation of CHRIST, or of a Saint, such as, when looked upon, will bring the original more vividly to the mind; but, that it is not lawful to make a likeness or fac simile. The distinction arises from a desire to prevent everything like worship addressed to the Representation, of which she imagines there is more danger in an Image, since it presents the form and outlines of real life. Their hostility to every attempt to represent GOD the Father by material form is remarkable. A Greek would look with horror upon a picture not unknown in Meeting-houses—a large eye with the words above it "Thou, GOD, seest me;" the meaning of which would be blasphemous to a Greek and unintelligible to a Dissenter. * * * Compulsory Confession. The relation of the Clergy to theLaity in the Greek Church has a close parallel in the Anglican Communion. Still the rule of the Oriental Church does require Confession to the Priest, before receiving the Sacrament of the Lord's Supper. In practice, it amounts to but little more than the requisition in our Church that "so many as intend to be partakers of the Holy Communion, shall signify their names to the Curate, at least some time the day before." The penitent presents himself to the Priest, usually some aged Presbyter appointed for the purpose, is asked whether he has committed any grievous sin since he last communicated, and if not, is at once absolved; if otherwise, he is counselled and directed as to the religious exercises of Repentance, which are binding upon him. * * * * * * * The number of the Sacraments. The old Greek Church knew nothing of *Seven* Sacraments (or Mysteries) in particular; but the habit has arisen in comparatively modern times of so counting them in imitation of the Latin Church. The practice was originally copied from Latin writers, and obtained an easy success from the universal respect paid by Christians to the mystical number "*Seven*." But the subject presents no serious difference: the most important consists in our loss of the ancient and scriptural rite of anointing the sick with oil. Why have we abandoned it? Because it had been corrupted into the Extreme Unction. The Greeks recognise that, if we do not *enumerate* Seven Sacraments, we *have* them, with the exception of this one. They do not, however, make its restoration a condition of Intercommunion; they regard its absence as a deficiency in our Church. The word mystery, it may be noted, represents exactly the Greek idea of a Sacrament, namely, that which has a grace hidden in it. Our Greek Brother would say with our Article that "there are two Sacraments ordained of CHRIST our Lord in the Gospel." * * * * Confirmation. On this subject each side would have something to say. The Greek would object to us that we have omitted the ancient rite of Anointing, which, with the exception of our own Church, since the Reformation, has the authority of the rule, *Quod Semper*, &c.; and *we* should object that *he* has

made the more important omission of the laying on of hands; which was unquestionably, at the first, the visible sign in Confirmation. * * * * Marriage of Clergymen after Ordination. The Greek Church, in common with all the Oriental Churches, allows married men to be admitted to the Diaconate and the Priesthood, and permits them to retain their wives after Ordination. But no one can marry after receiving Holy Orders; and the Bishops must be unmarried men. This point is evidently one of discipline, which each particular Church is at liberty to modify, as in her own circumstances she may judge most conducive to godliness. The Greeks have a strong prejudice against unmarried Priests and Deacons, unless they are Monks. A Parish Priest, when his wife dies, retires to a Monastery; and the common practice before receiving one to the Diaconate is, if he be single, to provide him with a wife. Married Priests cannot be consecrated to the Episcopate. * * * * Transubstantiation. While superficial theologians and mere protestants might say that the Greek Church certainly holds the Roman Doctrine of Transubstantiation, more critical enquirers would find no more in her teaching than the Catholic Doctrine of the Real Presence. Her most approved writers do not differ, in the main, from the High Anglican Divines, or the doctrine of our Articles and the Office of Holy Communion. The Altar is still called the "Holy Table," and still preserves the form of a Table, standing in the middle of the Sanctuary. There is no adoration of the consecrated Elements. There is no reservation of them on the Altar for perpetual worship. There is no Feast in honor of them. The Liturgies of S. Basil, S. Chrysostom, and S. Gregory retain their ancient purity of expression. Greek Bishops, the Patriarch of Constantinople included, have repeatedly expressed their satisfaction with the implied doctrine of our Liturgy. * * * Invocation of Saints. This practice, so far as authorized, has a limited use in the Greek Church. In her service books we see nothing of it, excepting under the guise of poetical apostrophe, such as we find in the Psalms of David, and the *Benedicite*, addressed to Angels and even to inanimate objects. The Greek Church has not decreed the Invocation of Saints. She has not made it a point of Faith. She does not bind its use on her members. We do not here wish to ignore certain authorized Forms for private use which go further than we have stated; but in what we now say we are defining her position as regards Intercommunion. We maintain that she exhibits nothing in her doctrinal status, which need prevent her from holding Catholic Fellowship with a Church that rejects the Invocation of Saints altogether. * * * * * *

These extracts may be appropriately closed by the following account of an interview between the Patriarch of Constantinople and the writer:—

"We had presented to him a copy of the Prayer Book of the Church of England in modern Greek, requesting him to give it a critical examination, and then to favour us with his opinion concerning it. He promised to do so, and appointed a day, a fortnight later, for a second interview. We came at the time which he had set; and after the ordinary exchange of salutations, he took up the Book, which was lying by his side, and said 'I have had this by me all the time since I last saw you, and I have examined it very carefully.' 'And what does your Holiness think of it?' we asked. 'I think well of it,' he replied 'I like it much on the whole; and I am glad to see that you have so sound a Book of Prayer. It looks rather small,' he added with a smile, 'by the side of our voluminous services. Is this all you have?' 'All,' we replied. 'We,' said he 'should think it rather spare diet, for the worship of the Church: but, I see you have a few important differences from us.'" * *

We need add nothing more to shew the calm discerning spirit which we should find in the Greek Church whenever the question of Intercommunion shall be officially brought before Her for discussion and settlement. May we live to see that happy day!

THE EASTERN CHURCH ASSOCIATION.

✠

Ἵνα πάντες ἓν ὦσιν.

A SOCIETY has been formed, numbering among its members Prelates, Clergy, and Laymen of the Anglican Church, with this title. The Objects of the Eastern Church Association are embodied in Resolutions passed at the General Meeting of April 13, 1864, and are as follows:—

I. To inform the English public as to the state and position of the Eastern Christians, in order gradually to better their condition through the influence of public opinion in England.

II. To make known the doctrines and principles of the Anglican Church to our Christian brethren of the East.

III. To take advantage of all opportunities which the Providence of God shall afford us, for Intercommunion with the Orthodox Church, and also for friendly intercourse with the other ancient Churches of the East.

IV. To assist, as far as we are able, the Bishops of the Orthodox Church in their efforts to promote the Spiritual welfare and the education of their flocks.

Patrons.

The Most Rev. His Eminence the Archbishop of Belgrade, Metropolitan of Servia.
The Most Rev. His Grace the Lord Archbishop of Dublin.
The Right Rev. the Lord Bishop of Oxford.
The Right Rev. the Lord Bishop of Salisbury.
The Right Rev. the Lord Bishop of Sodor and Man.
The Right Rev. the Lord Bishop of Brechin.
The Right Rev. the Lord Bishop of Gibraltar.
The Right Rev. the Lord Bishop of Columbia.
The Right Rev. W. Ingraham Kip, Bishop of California.
The Right Rev. the Lord Bishop of Schabatz.

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The Rev. J. C. Chambers.
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*H. E. Pellew, Esq.
C. L. Wood, Esq.

* Members *ex-officio.*

Honorary Secretary.—H. E. Pellew, Esq., 22, Boltons, London, S.W.

Honorary Treasurer.—J. Boodle, Esq., Surbiton, S. W.

RULES, ADOPTED MAY 4, 1864.

1. This Association shall consist of Honorary and of Ordinary Members.

2. Archbishops and Bishops, Members of the Association, shall be Patrons, together with such Clergymen and Laymen as may be selected by the Standing Committee.

3. The Standing Committee shall also have the power of nominating the Honorary Members.

4. The affairs of the Association shall be managed by a Standing Committee, by whom Patrons and other Members shall be elected; and who shall have power to appoint a Treasurer, Secretaries, and such Officers as shall be found necessary.

5. The Patrons, Treasurer, Secretaries, and other Officers shall be *ex officio* Members of the Standing Committee. The other Members, not exceeding sixteen in number, shall be elected by the Association at the Annual Meeting, as shall be hereafter provided.

6. Every Ordinary Member shall be nominated in writing by two Members of the Association after the following form, viz.:—"We, the undersigned, from our personal knowledge, recommend A. B. as fit and proper to become a Member;" and upon such recommendation to the Secretary, the Committee shall have power to elect the person nominated. The ordinary Subscription shall be not less than 10s. 6d. per annum, due on the 1st of January in each year, but the Committee shall have the right of admitting Clergymen and others, to advance the objects of the Association at a reduced subscription, and such persons shall be called Associates.

7. Ladies, whose names are transmitted by any Member, shall be admitted as Associates at the discretion of the Standing Committee, and have the privilege of attending the Anniversary and Special Meetings, Tickets for which will be forwarded to them.

8. The Standing Committee shall meet not less frequently than four times in each year, at such times and places as may be determined; and five persons shall constitute a *quorum*.

9. An Anniversary Meeting of Members shall be held every year, at which a statement of the operations and financial position of the Association shall be submitted: the time and place of holding such Meeting shall be determined by the Standing Committee, who also shall have power to call Special Meetings.

10. The Anniversary shall commence with a Special Service on behalf of the Association, at which the Holy Eucharist shall be celebrated and a Sermon preached.

11. Of the non-official Members of the Standing Committee, the four who have been least frequent in their attendance during the preceding year, shall retire at the Annual Meeting, and be ineligible for twelve months; should the number of Meetings attended be equal, that Member shall retire whose name comes first in alphabetical order. All such Vacancies, as well as those caused by death, resignation, or otherwise, shall be filled up at the Annual Meeting.

12. An Account shall be opened at the Temple Bar Branch of the London and Westminster Bank, in the name of the "Eastern Church Association."

13. Any alteration in the Rules of this Association shall be submitted to every Member residing within the limits of the United Kingdom, accompanied by a Voting Paper.

Communications are to be addressed to the Hon. Sec., H. E. PELLEW, Esq., 22 Boltons, S.W., London.

PRAYERS FOR UNITY,

For the Daily use of Members of the Eastern Church Association.

✠ In the Name of the FATHER and of the SON and of the HOLY GHOST.

For the Peace of the whole world, the Stability of the Holy Churches of GOD, and the Union of all—Let us make our supplication to the LORD.

LORD, have mercy upon us.
CHRIST, have mercy upon us.
LORD, have mercy upon us.

Our FATHER, &c.

O GOD, the FATHER of our LORD JESUS CHRIST our only SAVIOUR, the Prince of peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one SPIRIT, and one hope of our calling, one LORD, one faith, one baptism, one GOD and FATHER of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee; through JESUS CHRIST our LORD. Amen.

O LORD JESU CHRIST Who saidst unto Thine Apostles, "My Peace I leave with you, My Peace I give unto you," regard not our sins but the Faith of Thy Church, and grant unto her that Peace and Unity which is agreeable to Thy will, Who livest and reignest for ever. Amen.

O ALMIGHTY GOD, Who hast built Thy Church upon the foundation of the Apostles and Prophets, JESUS CHRIST Himself being the Head corner-stone; grant us so to be joined together in Unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee; through JESUS CHRIST our LORD. Amen.

The Grace of our LORD JESUS CHRIST, and the Love of GOD, and the Communion of the HOLY GHOST be with us all evermore. Amen.

The Editor of *The Occasional Paper* will be glad to receive, for insertion in it, communications bearing upon the objects of the EASTERN CHURCH ASSOCIATION. Address, "The Editor of *The Occasional Paper*, care of the Publishers, 32, Bouverie Street, Fleet Street, London.

ADVERTISEMENTS.

Price 5s. by post, from the Composer. The

MUSIC OF THE GREEK CHURCH SERVICE IN ENGLISH.

By S. G. HATHERBY, Mus. B., of Compton, Wolverhampton.

LONDON: COCKS AND CO.

Published under the authority of the S. Synod, at Athens, and sold by C. J. STEWART, 11, King William Street, West Strand, London.

Συνταγμα των Θειων και Ἱερων Κανονων των τε ἁγιων και πανευφημων Ἀποστολων, και των ἱερων οἰκουμενικων και τοπικων Συνοδων, και των κατα μερος ἁγιων Πατερων, μετα των ἀρχαιων ἐξηγητων, ὑπο Γ. Α. Ῥαλλη και Μ. Ποτλη, Ἐγκρισει της ἁγιας και μεγαλης του Χριστου εκκλησιας. Ἀθηνησιν, 1852-1859 6 Vols., 8vo.

Πανθεκτη ἱερα Ἐκκλησιαστικη περιεχουσα ἁπασαν την ἐκκλησιαστικην ἀκολουθιαν των Ὀρθοδοξων Χριστιανων και διηγημενη εἰς τομους πεντε, Ἐν Ἀθηναις. 1860 1862. 5 Vols., 8vo.

This last is a condensed Collection of the Greek Liturgies in use; the reduction in bulk being accomplished apparently by substituting references for repetitions for example in the Psalms, and so also perhaps in other portions of the separate services.

Printed by Charles Cull, 15, Houghton Street, Strand; and Published by Batty, Brothers, 32, Bouverie St., Fleet St., London.

OCCASIONAL PAPER
OF THE EASTERN CHURCH ASSOCIATION.
No. I.

THE

APOSTOLICAL SUCCESSION

IN THE

CHURCH OF ENGLAND.

A LETTER TO A RUSSIAN FRIEND.

BY THE
REV. WILLIAM STUBBS, M.A.
LIBRARIAN TO HIS GRACE THE ARCHBISHOP OF CANTERBURY,
AND VICAR OF NAVESTOCK.

London,
RIVINGTONS, WATERLOO PLACE;
HIGH STREET, Oxford. | TRINITY STREET, Cambridge.
1866.

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LONDON:
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

GENERAL INTRODUCTION.

THE following Treatise on the Apostolical Succession in the Church of England, is the first of a series of papers projected by the Eastern Church Association—mainly on the suggestion of a most eminent Prelate of the Russian Church—with a view to inform the members of the Orthodox Church of the East of the true position of the Anglican Communion, and of its claims to be regarded as an integral part of the One, Holy, Catholic, and Apostolic Church, and, as such, entitled to recognition and full spiritual communion with all other Churches which hold the essential points of doctrine and discipline, which together constitute "the Faith once delivered to the Saints."

While recognizing in the Orthodox Church a genuine branch of the true Vine, and conceding to her all the requirements necessary to the integrity of Catholic Communion, we obviously cannot—without virtually excommunicating ourselves and many generations of our believing ancestors, together with all Western Christendom—admit her to be the whole and entire Catholic Church: but we can entirely understand and sympathize with that jealous maintenance of the principles laid down in the Canons of the Œcumenical Councils, and attested by the consensus of Catholic Fathers, which leads her to regard with extreme suspicion any departure from the faith and practice of antiquity, which she claims as her special heritage and boasts to have preserved inviolate from the primitive ages of Christianity.

It is with a view to evince that these principles are equally venerated in the Anglican Church, that this Series of Papers has been undertaken; with the sorrowful conviction that the too general oblivion and neglect of those principles among ourselves, during the age from which the Church of England is now, by God's mercy, emerging, and the consequent misrepresentation of her character and teaching, at home and abroad, while it excuses almost any amount of misunderstanding on the part of foreigners, throws on us the onus of proving our Catholic pedigree.

From what we have seen and known of the favourable disposition of the Orthodox Church towards us, we have a good hope that this attempt will be met in a spirit, not only of candour, but of cordiality; and if so, we can entertain no doubt that it will be productive of the most blessed results.

But, in order to this, it is essential that there should be no ambiguity concerning the motives which have led to this renewal of endeavours to establish friendly relations with the ancient Patriarchates of Eastern Christendom; for if it be supposed that we are actuated by any ulterior object of any kind—political, secular, or even simply ecclesiastical—nothing can result but mischief, and a fresh complication of our unhappy differences.

It must then be distinctly understood on both sides, that this desire and endeavour after Unity is prompted solely by a religious sense of the obligation laid upon every individual member of the family of the faithful to maintain and set forwards, as much as lieth in him, quietness, peace, and love among all Christian people who are "heirs together of the grace of life."

That obligation, based upon the plainest precepts of our common Redeemer, and enforced in His prayer to His Father for us; reiterated by His holy Apostles, and embodied in the Creed of Universal Christendom, has of late been forced upon the consciences of Christian men—with a marvellous power which attests its own divine origin—simultaneously in all parts of the world; and the recognition of the duty of opening friendly relations with our long-estranged brethren of the Orthodox Church,

having found expression in the Convention of the American Episcopal Church, awakened an echo in the Convocation of Canterbury, where no mention had been made of the Eastern Church for upwards of four hundred years!

It is in the hope of helping forward the more important and formal action of the regular Synods of the Church—whose proceedings must of necessity be more deliberate and cautious than those of a Voluntary Society—that the Eastern Church Association has appointed a Literary Committee to superintend the publication of this Series of Tracts: and it is a matter of most sincere congratulation to them, that the first of the Series has been undertaken by one competent above all others to do justice to the subject, because conversant beyond all with the authentic documents from which the materials were to be drawn; and they avail themselves of this opportunity of tendering to Mr. Stubbs their most sincere and respectful thanks for the important service he has rendered them.

While it is, on every account, a source of the highest satisfaction to the other Members of the Literary Committee to have associated with them the Archpriest, who so worthily represents the Russian branch of the Holy Orthodox Church in London, the fact of his having also undertaken to translate these Tracts into Russ will be an ample guarantee to his own countrymen both of the fidelity of the representations, and of the accuracy of the language; inasmuch as, during his long residence in this country, he has acquired not only an entire mastery of the native idiom, but also a clear understanding of the distinctive characteristics of the English Church and people.

It will, of course, be understood that while the English members of the Literary Committee of the Eastern Church Association share with the authors of the several Tracts the responsibility of their publication, they have no other claim to speak in the name of the English Church than that which they derive from a loyal attachment to her doctrine and discipline, as contained in her authorized Formularies, and as further expounded by the Orthodox Doctors of the School of Anglo-Catholic Theology, in agree-

ment, as they believe, with the teaching of the Universal Church before the division of East and West.

P.S.—In issuing the first of this Series of Papers, it is right to state, that the action of the Eastern Church Association has been long anticipated by the Russo-Greek Committee of the General Convention of the American Church, which has already published, under the editorship of their Secretary, the Rev. Dr. J. F. Young, an interesting and valuable Series of Tracts and Documents, bearing on the Faith and Worship, the principles and practices, of the Orthodox Church of the East, and on the measures now in progress for Reunion.

It is hoped that such arrangements may be made for the interchange of Publications, that Subscribers to the Eastern Church Association may be supplied regularly with the American Series.

It has also been thought desirable to give a place here to the following extract from a letter of Prince N. Orloff, addressed (Feb. 4, 1866) to the Editor of the "Times," referring to a Conference held recently in London on the subject of Intercommunion between the Eastern Orthodox and English Churches:—

"I have allowed a whole month to elapse in silence, with the view of ascertaining how the idea of intercommunion would be received by my fellow-countrymen, and I am most happy to be able to state that the Russian press has greeted with the warmest sympathy the foreshadowing of a prospect of Christian unity so nobly put forward by the Eastern Church Association.

"Nothing could be more loyal and straightforward than the conduct of the learned and benevolent men assembled on that occasion towards the Russians who came there.

"They at once told us that they had no power or authority to engage the action of the Church of England in any way, each individual representing and giving utterance to his own private opinions only. I made a similar declaration in my own name and in that of my Russian friends. Therefore, no engagements, no illusory promises were made on either side, all of us being

aware that the character of the meeting was to be perfectly informal, and that the sole object of the meeting was to try and ascertain by what means the Churches to which we severally belonged might some day be brought near together.

"Two distinct opinions were brought forward in the course of the discussion. Some members were in favour of immediate intercommunion, without waiting for dogmatic unity. Others felt that dogmatic unity must naturally precede intercommunion. All, however, were agreed upon one point—that it would be both useful and necessary to promote on both sides a careful study of the history and doctrine of the two Churches, and to work out as clearly as possible the wide extent of Gospel truth held by them both, as well as to limit and facilitate the discussion of all points of doctrine and practice on which they may differ.

"The impression left upon my mind by this meeting was that a deep feeling of Christian love had brought together persons of different countries assembled in Christ's name, who, after some hours of conversation, carried away with them the conviction that, let the results be what they might, they, at least, had fulfilled their duty as Christians in striving earnestly to find a means for bringing nearer to each other two important and severed branches of the Church of Christ."

N.B.—This Series of Tracts will be issued gratuitously to the Members of the Eastern Church Association; and may be procured by non-Subscribers of Messrs. Rivington: London, Oxford, and Cambridge.

Number II., on the "Essential Unity of the Christian Church," extracted from the "Eirenicon" of Dr. Pusey, is now ready.

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THE APOSTOLICAL SUCCESSION IN THE CHURCH OF ENGLAND.

My dear Friend,

As you have asked me to draw up a statement of the case of the Church of England as regards the Apostolical Succession of her Bishops, such as may exhibit the true character of her claim, to the Eastern Church, I willingly accept your invitation, not merely because I have a deep sympathy with the purpose to which your efforts are directed, but because I have carefully investigated the whole subject in former years, and am now in a manner the custodian of a large portion of those records on which the proof of the succession depends, so far as the laws of human testimony can be held to prove it.

In making this statement I desire to proceed very briefly but in a clear order through the several points which seem to me to constitute this proof, and I must therefore ask you to pardon me, if, from a desire of brevity, I omit things which may seem desirable as illustrations, or if, on the other hand, I insist on particulars which require no proving inasmuch as the whole of the Church, for the first fifteen centuries of her existence, held them in common.

I will therefore first state what, from the books of Ecclesiastical Law and History, appear to me to be the indispensable requisites for a legitimate handing down of the Divine commission and spiritual gifts bestowed by our Lord upon His Apostles: and I will show, in the second place, that those conditions have always been fulfilled in our own Church.

In the third place, I will describe to you the character of the records upon which the proof of the transmission of the Episcopal Commission depends.

In the fourth place, I will set out for you the actual steps of the succession of the present Archbishops of Canterbury and York :—

1. Down to the Reformation, before which time our Church was in full communion with the Church of Rome :
2. Down to the time at which the whole Christian Church of East and West was in close and unbroken communion :
3. Down to the time at which Christianity was brought to our forefathers by the missionaries of the Churches of Rome and Ireland ; and the spiritual fabric consolidated by the ministration of our chief master builder (under the Great Lord, without Whose building of the house their labour is but lost that build), the great Bishop Theodore, of Tarsus, who brought to us the learning and wisdom and spiritual advancement of both the East and the West.

In the last place, I will mention all that occur to me of the objections which have been taken by the Roman Catholics to our record, practice, and belief of this matter ; without undertaking to refute arguments which will have no cogency in the minds of those Eastern Christians to whom all, or nearly all, the objections alleged are as applicable, or rather inapplicable, as they are to ourselves.

I. *a*. It has been laid down as proved by the writers on Ecclesiastical laws and ordinances, that the only indispensable and universally-received rite of conferring Holy Orders consists of the laying on of Episcopal hands with proper prayer.

β. It is ordained by the Council of Nicæa, Canon 4, which does but ratify the orders of former councils, and the original practice of the Church, that, for the Consecration of a Bishop, the ministration of three Bishops is required.

γ. It is consonant with reason and the nature of prayer, that a petition should be offered up at the time of the Consecration for the descent of the Holy Ghost upon the person consecrated; and that that petition should be addressed to the Third Person of the Trinity Himself, in the form of invocation.

δ. It has been for many ages the practice in the Western Church for the presiding Bishop to charge the person on whom hands are laid, in words declaring the nature of the gift that is conferred upon him; and this charge may lawfully be made in the words in which our Lord addressed His own Apostles: "Receive ye the Holy Ghost."

Of these four circumstances, the first is universally indispensable; the second, regularly, canonically, and generally maintained in the Church; the last two are decent and reasonable, and lawful customs of the Western Church.

II. I will now give extracts from our service books, which shall show that these conditions have been constantly maintained as the rule amongst us.

a. The Pontifical of Egberht, Archbishop of York, who was consecrated in the year 734, and died in the year 766, has the following rubric for the consecration of a Bishop:—

"Episcopus cum ordinatur, duo episcopi ponant et teneant Evangeliorum librum super cervicem ejus; et unus fundat super eum benedictionem et postea istas tres orationes omnes episcopi qui adsunt recitare debent; reliqui vero manus suas super caput ejus teneant."

Of the benedictions ordered in the same service, this is one:

"Benedictio in consummatione episcopi."

"Spiritus Sanctus septiformis veniat super te, et virtus Altissimi sine peccato custodiat te, et omnis benedictio quæ in Scripturis Sanctis scripta est, super te veniat: confirmet te Deus, Pater, et Filius, et Spiritus Sanctus, ut habeas vitam æternam et vivas in sæcula sæculorum. Amen."

β. The Pontifical of the Use of Salisbury, which prevailed commonly in the province of Canterbury until the Reformation, has this rubric:

"Duo episcopi ponant et teneant Evangeliorum codicem super cervicem ejus et inter scapulas clausum, et ordinatore super eum fundente benedictionem reliqui episcopi qui adsunt manibus suis caput ejus tangant, et dicat ordinator, Veni Creator, &c."

γ. The Pontifical Book of Edmund Lacy, Bishop of Exeter, who was consecrated in the year 1417, and died in 1455, has the following rubric and prayers:—

"Consecratore imponente utramque manum super caput electi: dicens ei, 'Accipe Spiritum Sanctum.' Idemque faciant et dicant omnes episcopi astantes; quo finito incipiat consecrator hymnum, Veni Creator Spiritus."

δ. The above-mentioned forms having been used up to the time of the Reformation in Latin, an English form was published and imposed by authority in the reign of Edward VI., according to which the consecrations of Bishops were conducted from the year 1550 to the year 1552, and from 1559 to 1662.

From this form I extract the act of Consecration:

"Then shall be sung or said, Come, Holy Ghost, &c., as it is set out in the Order of Priests: that ended, the Archbishop shall say,

Lord, hear our prayer,

Answer. And let our cry come unto thee."

Then, after a prayer for Spiritual Gifts, appropriate to the office of a Bishop;

"Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop, the Archbishop saying, Take the Holy Ghost, and remember that thou stir up the grace of God which is in thee by the imposition of hands: for God hath not given us the spirit of fear, but of power, and love, and of soberness."

ε. In the year 1662 a slight alteration was made in the form, which has remained unaltered ever since, and now stands thus:—

"Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop, kneeling before them upon his knees, the Archbishop saying: Receive the Holy Ghost for the office and work of a Bishop in the Church of God now committed unto thee by the imposition of our hands; In the Name

of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by this imposition of our hands: for God hath not given us the spirit of fear, but of power, and love, and soberness."

III. I will now enumerate the different sorts of records upon which the series of proof that our Bishops do possess the Apostolical Commission is founded. These are of four kinds.

1. The archiepiscopal registers of the two Metropolitan Sees of England. These consist of the recorded Acta of each Archbishop in succession, including the account of his own consecration or translation; of the process of election, confirmation, and consecration of his suffragans; the record of the names of those on whom he has conferred holy orders, and of those whom he has appointed to benefices; the acts of the assemblies of the Church, whether in convocation or in national councils, and all such other acts and letters as it may seem desirable to preserve. Of these Archiepiscopal Registers, the series belonging to the See of Canterbury begins A.D. 1279, and that belonging to York A.D. 1216. They are written in very large books of parchment and preserved among the most valuable archives of the Church.

2. The episcopal registers of the suffragan sees: in which each Bishop records his own episcopal acts in the manner stated above. In these there is generally a statement on the first page of the exact date, place, time, and circumstances of his consecration thus: "Incipit registrum Reverendissimi N. episcopi. N: qui consecratus fuit die Dominica ——, mensis ——, A.D. ——: in ecclesia —— de ——: per N., episcopum N.; assistentibus, N., episcopo N., et M., episcopo M." In all the cases in which this record of consecration in the register of the suffragan has been compared with the record of the same event in the register of the metropolitan, they are found to agree. These episcopal registers are likewise preserved with the greatest care in the cathedral churches, in treasuries, or consistorial courts. They are similar in size and material to those of the Archbishops. They frequently contain the accounts of the consecrations of other Bishops who have

been consecrated by those to whom the registers belong, by commission from the metropolitan; and other letters illustrative of the same. The series in most of the cathedrals begins in the 13th century.

3. It has been a custom from the beginning in the Church of England that every Bishop at his consecration should make a profession of obedience to the metropolitan Archbishop and metropolitan church of the province to which he belongs; and from the most ancient times this oath of profession was made and written on a separate slip of parchment and delivered to the Clergy of the Metropolitan Church to be kept. On the back of this strip of parchment were endorsed the date and circumstances of the consecration of the Bishop, with the names of the Bishops who consecrated him. Several hundreds of these written professions remain in the Treasury of the Metropolitan Church of Canterbury; and in the same way there are copies of similar documents preserved at York, which were taken from the originals before they were consumed by fire. The collections of these professions begin as early as the 8th century, within a hundred and fifty years of the foundation of the English Church.

4. Besides these records, which were drawn up and preserved for the express purpose of registering the consecrations of our Bishops, we have a very large collection of Histories of the Church, lives of holy Bishops and Priests, and Annals of various religious communities, in all of which, either in the regular course of history or because of some personal connexion between the writer and the Bishop, the consecrations of very many of the Bishops are described. In all cases these agree with the record, where that record has been preserved; and in many cases they fill up the vacant places in records which either the lapse of time or the malevolence of men has destroyed. Besides these four classes, there are other incidental sources of information which can be brought under no one head: such as stray memoranda made by Bishops in the books of their libraries, the letters of eminent men which are preserved in our great depositories, and the diaries of private persons who have

taken pains to record ceremonies of which they were eye-witnesses.

IV. I will next set out the succession of the present Archbishops from their own consecration down to the time at which the Church of England was founded and organized.

I. Charles Thomas Longley, Archbishop of Canterbury, was consecrated to the see of Ripon, Nov. 6, 1836, at York; by *Edward, Archbishop of York*, Hugh, Bishop of Carlisle, and John, Bishop of Chester.

William Thomson, Archbishop of York, was consecrated to the see of Gloucester, Dec. 15, 1861, at Lambeth; by *John, Archbishop of Canterbury*, Archibald, Bishop of London, and Samuel, Bishop of Oxford.

John Bird Sumner, Archbishop of Canterbury, was consecrated to the see of Chester, Sept. 14, 1828, at York; by *Edward, Archbishop of York*, Charles, Bishop of Winchester, and Christopher, Bishop of Gloucester.

II. Edward Venables Vernon, Archbishop of York, was consecrated to the see of Carlisle, Nov. 6, 1791, at Whitehall; by *William, Archbishop of York*, Beilby, Bishop of London, and John, Bishop of Salisbury.

III. William Markham, Archbishop of York, was consecrated to the see of Chester, Feb. 17, 1771, at Whitehall; by *Robert, Archbishop of York*, Richard, Bishop of Durham, James, Bishop of Worcester, and Edmund, Bishop of Carlisle.

IV. Robert Hay Drummond, Archbishop of York, was consecrated to the see of S. Asaph, April 24, 1748, at Kensington; by *Thomas, Archbishop of Canterbury*, Joseph, Bishop of Rochester, Martin, Bishop of Gloucester, and John, Bishop of Llandaff.

V. Thomas Herring, Archbishop of Canterbury, was consecrated to the see of Bangor, Jan. 15, 1738, at Lambeth; by *John, Archbishop of Canterbury*, Nicolas, Bishop of S. David's, Robert, Bishop of Norwich, and Thomas, Bishop of Oxford.

VI. John Potter, Archbishop of Canterbury, was consecrated to the see of Oxford, May 15, 1715, at Lambeth; by *Jonathan, Bishop of Winchester*, John, Bishop of Bangor, William, Bishop of Lincoln, and Richard, Bishop of Gloucester.

VII. Jonathan Trelawny, Bishop of Winchester, was consecrated to the see of Bristol, Nov. 8, 1685, at Lambeth; by *William, Archbishop of Canterbury*, John, Archbishop of York, Henry, Bishop of London, Nathaniel, Bishop of Durham, Peter, Bishop of Winchester, Thomas, Bishop of Exeter, Francis, Bishop of Ely, and Thomas, Bishop of Rochester.

VIII. William Sancroft, Archbishop of Canterbury, was consecrated to that see, Jan. 27, 1678, at Westminster; by *Henry, Bishop of London*, Seth, Bishop of Salisbury, Joseph, Bishop of Peterborough, John, Bishop of Rochester, Peter, Bishop of Ely, Guy, Bishop of Bristol, Thomas, Bishop of Lincoln, and Thomas, Bishop of Exeter.

IX. Henry Compton, Bishop of London, was consecrated to the see of Oxford, Dec. 6, 1674, at Lambeth; by *Gilbert, Archbishop of Canterbury*, George, Bishop of Winchester, Seth, Bishop of Salisbury, John, Bishop of Rochester, John, Bishop of Peterborough, and Peter, Bishop of Chichester.

X. Gilbert Sheldon, Archbishop of Canterbury, was consecrated to the see of London, Oct. 28, 1660, at Westminster; by *Brian, Bishop of Winchester*, Accepted, Archbishop of York, Matthew, Bishop of Ely, John, Bishop of Rochester, and Henry, Bishop of Chichester.

XI. Brian Duppa, Bishop of Winchester, was consecrated to the see of Chichester, June 17, 1638, at Lambeth; by *William, Archbishop of Canterbury*, Thomas, Bishop of Durham, Robert, Bishop of Lichfield, John, Bishop of Oxford, and Matthew, Bishop of Ely.

XII. William Laud, Archbishop of Canterbury, was consecrated to the see of S. David's, Nov. 18, 1621, at London; by *George, Bishop of London*, John, Bishop of Worcester, Nicolas, Bishop of Ely, George, Bishop of Chichester, John, Bishop of Oxford, and Theophilus, Bishop of Llandaff.

XIII. George Monteigne, Bishop of London, was consecrated to the see of Lincoln, Dec. 24, 1617, at Lambeth; by *George, Archbishop of Canterbury*, Mark Antony, Archbishop of Spalato, John, Bishop of London, Launcelot, Bishop of Ely, John, Bishop of Rochester, and John, Bishop of Lichfield.

XIV. George Abbot, Archbishop of Canterbury, was consecrated to the see of Lichfield, Dec. 3, 1609, at Lambeth; by *Richard, Archbishop of Canterbury*, Launcelot, Bishop of Ely, and Richard, Bishop of Rochester.

XV. Richard Bancroft, Archbishop of Canterbury, was consecrated to the see of London, May 8, 1597; by *John, Archbishop of Canterbury*, John, Bishop of Rochester, Antony, Bishop of S. David's, Richard, Bishop of Bangor, and Antony, Bishop of Chichester.

XVI. John Whitgift, Archbishop of Canterbury, was consecrated to the see of Worcester, April 21, 1577, at Lambeth; by *Edmund, Archbishop of Canterbury*, John, Bishop of London, Robert, Bishop of Winchester, and Richard, Bishop of Chichester.

XVII. Edmund Grindal, Archbishop of Canterbury, was consecrated to the see of London, Dec. 21, 1559, at Lambeth; by *Matthew, Archbishop of Canterbury*, William, Bishop of Chichester, John, Bishop of Hereford, and John, Bishop of Bedford.

XVIII. Matthew Parker, Archbishop of Canterbury, was conse-

crated to that see, Dec. 17, 1559, at Lambeth; by William, Bishop of Chichester, *John, Bishop of Hereford*, John, Bishop of Bedford, and Miles Coverdale, who had been Bishop of Exeter.

XIX. John Scory, Bishop of Hereford, was consecrated to the see of Rochester, August 30, 1551, at Croydon; by *Thomas, Archbishop of Canterbury*, Nicolas, Bishop of London, and John, Bishop of Bedford.

XX. Thomas Cranmer, Archbishop of Canterbury, was consecrated to that see, March 30, 1533, at Westminster; by *John, Bishop of Lincoln*, John, Bishop of Exeter, and Henry, Bishop of S. Asaph.

It was under this Archbishop, as is well known, that the Church of England ceased to hold communion with the see of Rome.

XXI. John Longlands, Bishop of Lincoln, was consecrated to that see, May 5, 1521, at Lambeth; by *William, Archbishop of Canterbury*, John, Bishop of Rochester, Nicolas, Bishop of Ely, and John, Bishop of Exeter.

XXII. William Warham, Archbishop of Canterbury, was consecrated to the see of London, Sept. 25, 1502, at Fulham; by Richard, Bishop of Winchester, John, Bishop of Exeter, and *Richard, Bishop of Rochester*.

XXIII. Richard Fitz James, Bishop of Rochester, was consecrated to that see, May 21, 1497, at Lambeth; by *John, Archbishop of Canterbury*, John, Bishop of Llandaff, and Henry, Bishop of Bangor.

XXIV. John Morton, Archbishop of Canterbury, was consecrated to the see of Ely, Jan. 31, 1479, at Lambeth; by *Thomas, Archbishop of Canterbury*, and other Bishops.

XXV. Thomas Bourchier, Archbishop of Canterbury, was consecrated to the see of Worcester, May 15, 1435, at London; by Henry, Bishop of Winchester, John, Archbishop of York, *John, Bishop of Bath*, Robert, Bishop of Salisbury, and John, Bishop of S. Asaph.

XXVI. John Stafford, Bishop of Bath and afterwards Archbishop of Canterbury, was consecrated to the see of Bath, May 27, 1425, at London. It is believed that his consecrators were Henry, Bishop of Winchester, John, Bishop of London, Philip, Bishop of Worcester, *William, Bishop of Lichfield*, John, Bishop of Rochester, and Benedict, Bishop of S. David's.

XXVII. William Heyworth, Bishop of Lichfield, was consecrated to that see, July 28, 1420, at Fulham; by *Richard, Bishop of London*, and other Bishops.

XXVIII. Richard Clifford, Bishop of London, was consecrated to the see of Worcester, Oct. 9, 1401, at London; by *Thomas, Archbishop of Canterbury*, Robert, Bishop of London, John, Bishop of Hereford, Edmund, Bishop of Exeter, Guy, Bishop of S. David's, and Lewis, Bishop of Volterra.

XXIX. Thomas Arundel, Archbishop of Canterbury, was conse-

crated to the see of Ely, April 9, 1374, at Otford; by William, Archbishop of Canterbury, *Simon, Bishop of London*, and Thomas, Bishop of Rochester.

XXX. Simon Sudbury, Bishop of London and afterwards Archbishop of Canterbury, was consecrated to the see of London, March 20, 1362, at London; by William, Bishop of Winchester, *Robert, Bishop of Salisbury*, and Adam, Bishop of S. David's.

XXXI. Robert Wyville, Bishop of Salisbury, was consecrated to that see, July 15, 1330, at Woodstock; by Henry, Bishop of Lincoln, *Roger, Bishop of Lichfield*, and John, Bishop of Llandaff.

XXXII. Roger Northburgh, Bishop of Lichfield, was consecrated to that see, June 27, 1322, at Hales; by Thomas, Bishop of Worcester, *John, Bishop of Carlisle*, David, Bishop of S. Asaph, John, Bishop of Glasgow, Peter, Bishop of Corbavia, and Robert, Bishop of Clonfert.

XXXIII. John Halton, Bishop of Carlisle, was consecrated to that see, Sept. 14, 1292, at York, as it is believed, from certain evidence; by *Henry, Bishop of Whithern*, Antony, Bishop of Durham, Robert, Bishop of Bath, and William, Bishop of Ely.

XXXIV. Henry, Bishop of Whithern, was consecrated to that see, Feb. 7, 1255, at Richmond; by *Walter, Bishop of Durham*, and other Bishops.

XXXV. Walter Kirkham, Bishop of Durham, was consecrated, Dec. 5, 1249, at York; by *Walter, Archbishop of York*, and other Bishops.

XXXVI. Walter Gray, Archbishop of York, was consecrated to the see of Worcester, Oct. 5, 1214, at Canterbury; by Stephen, Archbishop of Canterbury, *William, Bishop of London*, Peter, Bishop of Winchester, Reiner, Bishop of S. Asaph, Eustace, Bishop of Ely, Jocelin, Bishop of Bath, and Hugh, Bishop of Lincoln.

XXXVII. William, Bishop of London, was consecrated to that see, May 23, 1199, at Westminster; by Hubert, Archbishop of Canterbury, Godfrey, Bishop of Winchester, *Gilbert, Bishop of Rochester*, and eleven other Bishops.

XXXVIII. Gilbert Glanvill, Bishop of Rochester, was consecrated to that see, Sept. 29, 1185, at Canterbury; by Baldwin, Archbishop of Canterbury, Reginald, Bishop of Bath, *Peter, Bishop of S. David's*, and Seffrid, Bishop of Chichester.

XXXIX. Peter, Bishop of S. David's, was consecrated to that see, Nov. 7, 1177, at Canterbury; by *Gilbert, Bishop of London*, Walter, Bishop of Rochester, and Roger, Bishop of Worcester.

XL. Gilbert Foliot, Bishop of London, was consecrated to the see of Hereford, Sept. 15, 1148, at S. Omer's; by *Theobald, Archbishop of Canterbury*, Nicolas, Bishop of Cambrai, and Thierri, Bishop of Amiens.

XLI. Theobald, Archbishop of Canterbury, was consecrated to that

see, Jan. 8, 1139, at Canterbury; by *Henry, Bishop of Winchester*, Roger, Bishop of Salisbury, Simon, Bishop of Worcester, and six other Bishops.

XLII. Henry, Bishop of Winchester, was consecrated to that see, Nov. 17, 1129, at Canterbury; by *William, Archbishop of Canterbury*, and other Bishops.

XLIII. William of Corbeuil, Archbishop of Canterbury, was consecrated to that see, Feb. 18, 1123, at Canterbury; by Richard, Bishop of London, *William, Bishop of Winchester*, Roger, Bishop of Salisbury, Bernard, Bishop of S. David's, and Ernulf, Bishop of Rochester.

XLIV. William Giffard, Bishop of Winchester, was consecrated to that see, August 11, 1107, at Canterbury; by *Anselm, Archbishop of Canterbury*, Gerard, Archbishop of York, Ralph, Bishop of Durham, Robert, Bishop of Coventry, John, Bishop of Bath, Ralph, Bishop of Chichester, Herbert, Bishop of Norwich, and Robert, Bishop of Lincoln.

XLV. Anselm, Archbishop of Canterbury, was consecrated to that see, Dec. 4, 1093, at Canterbury; by *Thomas, Archbishop of York*, Maurice, Bishop of London, Walkelin, Bishop of Winchester, and seven other Bishops.

XLVI. Thomas, Archbishop of York, was consecrated to that see in the year 1070, at Canterbury; by *Lanfranc, Archbishop of Canterbury*, and other Bishops.

XLVII. Lanfranc, Archbishop of Canterbury, was consecrated to that see, August 29, 1070, at Canterbury; by William, Bishop of London, Walkelin, Bishop of Winchester, Giso, Bishop of Wells, Walter, Bishop of Hereford, *Siward, Bishop of Rochester*, and four other Bishops.

XLVIII. Siward, Bishop of Rochester, was consecrated to that see in the year 1058, by *Stigand, Archbishop of Canterbury*, and other Bishops.

XLIX. Stigand, Archbishop of Canterbury, was consecrated to the see of Norwich, April 3, 1043, at Winchester; by *Eadsige, Archbishop of Canterbury, Elfric, Archbishop of York*, and other Bishops.

It was during the pontificate of this Archbishop that the final breach befell between the Eastern and Western Churches.

L. Elfric, Archbishop of York, was consecrated to that see in 1023; and Eadsige, Archbishop of Canterbury, was consecrated to a suffragan see in 1035; both by *Ethelnoth, Archbishop of Canterbury*, and other Bishops.

LI. Ethelnoth, Archbishop of Canterbury, was consecrated to that see, Nov. 13, 1020, at Canterbury; by *Wulfstan, Archbishop of York*, and other Bishops.

LII. Wulfstan, Archbishop of York, was consecrated to the see of

Worcester in the year 1003, by *Elfric, Archbishop of Canterbury*, and other Bishops.

LIII. Elfric, Archbishop of Canterbury, was consecrated to the see of Ramsbury in the year 990, by *Sigeric, Archbishop of Canterbury*, and other Bishops.

LIV. Sigeric, Archbishop of Canterbury, was consecrated to the see of Ramsbury in the year 985, by *Dunstan, Archbishop of Canterbury*, and other Bishops.

LV. Dunstan, Archbishop of Canterbury, was consecrated to the see of Worcester in the year 957, at Canterbury ; by *Odo, Archbishop of Canterbury*, and other Bishops.

LVI. Odo, Archbishop of Canterbury, was consecrated to the see of Ramsbury about the year 926, by *Wulfhelm, Archbishop of Canterbury*, and other Bishops.

LVII. Wulfhelm, Archbishop of Canterbury, was consecrated to the see of Wells in the year 914, by *Athelm, Archbishop of Canterbury*, and other Bishops.

LVIII. Athelm, Archbishop of Canterbury, was consecrated to the see of Wells in the year 909, with six other Bishops, by Plegmund, Archbishop of Canterbury, and the other Bishops of England, the chief of whom was *Wereferth, Bishop of Worcester*.

LIX. Plegmund, Archbishop of Canterbury, was consecrated by Formosus, Bishop of Rome. Wereferth, Bishop of Worcester, was consecrated to that see, June 7, 873, by Ethelred, Archbishop of Canterbury, and the other Bishops, most of whom are known to have been consecrated by *Ceolnoth, Archbishop of Canterbury*, by whom it is probable that Ethelred was himself consecrated to a suffragan see.

LX. Ceolnoth, Archbishop of Canterbury, was consecrated to that see, August 24, 833, by the Bishops of his province, of whom were Hrethun, Bishop of Leicester, Ceolbert, Bishop of London, Eadbert, Bishop of Worcester, Hereferth, Bishop of Winchester, Eadulf, Bishop of Hereford ; who are known, from their professions of obedience, to have been consecrated by *Wulfred, Archbishop of Canterbury ;* also *Beormod, Bishop of Rochester*, who is known to have been consecrated by Aethelheard, Archbishop of Canterbury, in 803 or 804.

LXI. Wulfred, Archbishop of Canterbury, was consecrated, as may be shown by sufficient evidence, in the Council of Acle, August 3, 803, by the Bishops of his province, of whom *Beormod, Bishop of Rochester*, Wulfhard, Bishop of Hereford, Deneberht, Bishop of Worcester, Tidferth, Bishop of Dunwich, Eadulf, Bishop of Lindsey, are known to have been consecrated by Archbishop *Aethelheard*.

LXII. Aethelheard, Archbishop of Canterbury, was consecrated to that see, July 21, 793, either by Eanbald, Archbishop of York, or by

the Bishops of his own province, all of whom were consecrated by *Jaenberht, Archbishop of Canterbury*.

LXIII. Eanbald, Archbishop of York, was consecrated in 778 by his predecessor, Aethelberht, Archbishop of York, who was consecrated April 24, 767, by *Jaenberht, Archbishop of Canterbury*.

LXIV. Jaenberht, Archbishop of Canterbury, was consecrated Feb. 2, 766, as it is believed, by *Egberht, Archbishop of York*, and other Bishops.

LXV. Egberht, Archbishop of York, was consecrated in 734, as it is believed, by *Tatwine, Archbishop of Canterbury*, and other Bishops.

LXVI. Tatwine, Archbishop of Canterbury, was consecrated to that see, June 10, 731, at Canterbury; by *Daniel, Bishop of Winchester*, Ingwald, Bishop of London, Eadulf, Bishop of Rochester, and Aldwin, Bishop of Lichfield.

LXVII. Daniel, Bishop of Winchester, was consecrated in 705, and Eadulf, Bishop of Rochester, in 727, by *Brihtwald, Archbishop of Canterbury*, and other Bishops of England.

LXVIII. Brihtwald, Archbishop of Canterbury, was consecrated June 29, 693, at Lyons, by Godwin, Bishop of Lyons. Of the English Bishops who were alive in 705, when Daniel was consecrated, John, Bishop of York, and others, were consecrated by *Theodore of Tarsus*, Archbishop of Canterbury.

LXIX. Theodore, Archbishop of Canterbury, was consecrated by Pope Vitalian, Bishop of Rome, March 26, 668, at a time when the Eastern and Western Churches were in full communion.

The Scottish and American Churches derive their Orders from the Church of England, thus:

James Sharpe, Archbishop of S. Andrew's, with three other Bishops, was consecrated Dec. 15, 1661, at Westminster; by *Gilbert, Bishop of London* (No. X.), George, Bishop of Worcester, Richard, Bishop of Carlisle, and Hugh, Bishop of Llandaff.

William White, Bishop of Pennsylvania, and Samuel Provoost, Bishop of New York, were consecrated Feb. 4, 1787, at Lambeth; by John, Archbishop of Canterbury, *William, Archbishop of York* (No. III.), Charles, Bishop of Bath, and John, Bishop of Peterborough.

You will see that in the foregoing list I have given the degree of probability for each statement that cannot be proved by records, by saying, "It is believed." But the grounds of this belief are not much less strong than positive evidence, as the

rules which were observed in the consecrations are well known. For instance, it was at first a regulation that every Metropolitan should be consecrated by his fellow-Metropolitan and the Bishops of his own province; but, because of wars and length of way, this rule soon fell into disuse; and afterwards it was ruled that the Archbishop of Canterbury should be consecrated by the Bishop of Rochester, and later by the Bishop of London, with the comprovincial Bishops.

It will be observed, however, that the degree of certainty, and the amount of detail are absolute from the present time down to the year 1050, at which time the Eastern and Western Churches were in full communion: and that from the year 1050 to the year 668, the circumstances of the several consecrations are so well known to us as to leave no room for reasonable doubt on the subject. The descent of the Apostolic commission in the ages preceding the popedom of Vitalian must be sought in the annals of older churches than that of England.

V. In the last place, I have to mention to you the different objections which have been made by writers of the Church of Rome to our record, practice, and belief upon this head; a subject on which many great books have been written, and which unhappily carries me beyond the region of fact into the region of motive. For it is strange that the writers of the Roman Church could not be content with the declaration that because we are, as they have it, excommunicated and heretical and schismatic, therefore, on their own principle, our acts are null and our ordinations and consecrations invalid; but they have gone further, and disputed the truth of our records, and attributed to our holiest men very wicked devices to maintain a lie. And the result has been unhappily of two sorts; first, to draw away from us those who, believing in the necessity of a threefold order of Ministers in the Church, have been led by their accusations to disbelieve that the Church of England possesses that threefold order, or any order at all, and so to desert their mother Church for that of Rome; and, secondly, to lead many thoughtful men who saw the working of the Holy Spirit in our Church, but yet were unable to disbelieve the arguments brought by the Roman Catholic writers against her Orders, to undervalue the possession of Orders itself, and so to

lose their firm hold on the Unity of the Church; of whom, alas! very many have not stopped at that point, but rushed into heresy and unbelief.

But it would be to waste time, to attempt to discuss either the motives of the accusers or the unhappy effects that have followed from the attacks. It is enough to say, that their two lines of procedure are opposed to each other. By the violence with which the matters of fact are denied, it is easy to calculate the weakness of the principle so confidently laid down as to their invalidity.

I shall not now touch upon that class of arguments which depends on the doctrine of the supremacy of the Church of Rome, nor on that which affects the ground and cause of that movement to which we give the name of Reformation, nor on that theory of *mission* or jurisdiction which affects the independent status of National Churches. Such topics are foreign to the task which I have set myself in this letter. I will confine myself to the matters of fact implied in my threefold division of, 1. Record; 2. Practice; 3. Belief.

1. 1. The most ancient objection to the validity of Anglican Orders is the famous one alleged against the fact of the consecration of Matthew Parker, the first Archbishop of Canterbury who was consecrated after the final breach of communion between the Roman and Anglican Churches. It was first brought forward in the year 1604, fifty-five years after the event to which it related, and at a time when it might have been supposed that all the witnesses were dead. According to this fable, Matthew Parker never received consecration at all; but an assembly of the reforming clergy was held at a tavern called the Nag's Head, in the city of London, in which one of the Bishops who had been deprived of their sees during the reign of Mary, the late Roman Catholic Queen, having the Bible in his hand, laid it on the head, or shoulder, of the newly nominated Archbishop and Bishops, saying, "Take thou authority to preach the Word of God sincerely;" after which they claimed the rank and office of Bishops. But this foolish story was denied, as soon as it was published, by an eye-witness of the true ceremony, who yet survived—the Earl of Nottingham, who defeated the Spanish Armada in 1588; and the true record of the consecration was afterwards published to the

world. This true record still exists in the Register of Archbishop Parker, at Lambeth, and there are ancient copies of it made long before the falsehood was invented. By this it is certain that Matthew Parker was consecrated in the chapel of Lambeth Palace, Dec. 17, 1559, by William Barlow, who had been Bishop of Bath, and was now elect of Chichester; John Scory, who had been Bishop of Rochester, and was now elect of Hereford; John Hodgskin, suffragan of Bedford; and Miles Coverdale, who had been Bishop of Exeter. All these bishops had been duly consecrated, but had been deprived of their sees by the Pope's usurped power during the troubles of the former reigns.

In order to show that nothing was wanting on this occasion to the perfection of the rite, I extract the following portion of the register :—

"Quibus (sc. Letaniis) finitis post Quæstiones aliquot archiepiscopo per Cicestrensem electum propositas, et post orationes et suffragia quædam, juxta formam libri auctoritate parliamenti editi, apud Deum habita, Cicestrensis, Herefordensis, Suffraganeus Bedfordensis et Milo Coverdallus, manibus archiepiscopo impositis, dixerunt Anglice, viz., 'Take the Hollie Gost, and remember that thou stirre upp the grace of God, which is in the, by the imposicon of handes, for God hath not given us the Spirite of fear, but of Power, and love, and sobernes.'"

Notwithstanding this proof, this foolish story was revived and denied several times during the 17th century; but it is now believed that all educated Roman Catholics are ashamed of it, and seek for arguments against our Orders from more specious sources.

II. The second charge brought against the validity of our Orders is this. It is alleged that William Barlow, the Bishop elect of Chichester, who was one of the four Bishops who consecrated Parker, had himself never received episcopal consecration. And the arguments by which this allegation is maintained are two: first, that there is no record of any act of consecration performed on Barlow; and, secondly, that both Barlow and Thomas Cranmer, the Archbishop of Canterbury, who should have presided at his consecration, both of them

notoriously held very wrong opinions about Holy Orders, which make it probable that either or both of them would gladly have omitted the ceremony.

The answer to the first argument is this. (*a*) It is indeed true that there is no record of Barlow's consecration: the page on which it should have been recorded is blank or missing from the archiepiscopal register, which is most carelessly kept throughout; and Barlow's own episcopal register as Bishop of S. David's, to which see he was consecrated, has been lost for many years. But the mere absence of the record is no argument against the truth of the thing to be recorded, as may be shown by many instances in which the record of consecrations has been omitted in the Archbishops' registers, and yet no doubt whatever has ever existed as to the reality of the consecrations; other records may have been found to prove it, or incidental circumstances adduced as indisputable evidence. And so in this case it has been proved by the learned Mr. Haddan, who has carefully examined into the whole of Barlow's history:

a. That his episcopal character was recognized both by Anglicans and Roman Catholics during his lifetime, nor ever disputed until forty-eight years after his death. *b*. That his movements and actions may be so tracked by means of letters and records that the very date and circumstances of his consecration, and the names of his consecrators can be ascertained beyond any reasonable doubt. And to this I dare add my own testimony, that, having investigated carefully the dates and circumstances of nearly two thousand episcopal consecrations, and having examined nearly all the episcopal registers in England, I see nothing whatever in the circumstances of Barlow's case that would lead me to doubt the fact of his being a true Bishop.

(*β*) As for the argument drawn from the mistaken views which were entertained by both Cranmer and Barlow on the subject of Holy Orders; again it cannot be denied that they held such wrong opinions. But it is to be remembered: (1) That neither Cranmer nor Barlow had the least power to overrule the law of the land and of the Church, which ordered the consecration of the Bishops; nor is there the least proof that they had any

inclination to do so. (2) That their opinion was that of a small minority of the whole body of Bishops, upon which they could not have acted if they would. (3) That the power of the King at the time was all but absolute, and that it was his determination, in every thing except what touched his own prerogative, to maintain the doctrines and practices of the Church unaltered in his time, as it is well known that he did. (4) That at a time during the reign of the King's son Edward VI., when Cranmer and Barlow could easily have evaded the law, omitting the consecration of Bishops, or altering the law that enforced it, if they had chosen, they did not do so; but on the contrary, there is no period of our Church History at which consecrations were more carefully performed and recorded. For all these reasons I think that the argument from the opinions of these men may safely be set aside: we must argue from what the law prescribed, and what we know was actually done, not from the opinion of the ministers; and as for that opinion, it went no further than to say that Episcopal Orders were unnecessary, not to show any objection to them or to the ceremony in which they were conferred.

But if these answers do not seem to you quite satisfactory, there is one which is conclusive. Matthew Parker was not consecrated by Barlow alone, but by three other Bishops, over whom Barlow exercised no other presidency than he was entitled to by the mere fact of his seniority. All four laid their hands on the elect Archbishop, all four prayed, and all four pronounced the words of consecration. Supposing, then, that Barlow had never been consecrated, the other three Bishops, of whose consecration there never was any doubt, were sufficient to perform the office. If Barlow, never having been consecrated, acted sincerely, disbelieving the need of it, his action can be regarded merely as surplusage, as the custom of Priests laying their hands on the heads of those ordained to the priesthood is surplusage (the ordination being conveyed by the hands of the Bishop alone), and yet is an ancient and wholesome practice of our Church. But if Barlow, never having been consecrated, acted in fraud, it is establishing a new principle, and one strange to the Oracles of God, that the fraud of one man whose service was unnecessary, should defeat the sincere purpose of the three who were sufficient without him; or,

indeed, that the fraud or unworthiness of one out of several Ministers and Stewards should have the effect of cutting off the supply of the grace of Almighty God.

Other arguments *, based on an alleged want of definite mission or jurisdiction in the Bishops who consecrated Parker, fall to the ground, on the plea that it was not the mere mission or jurisdiction, but the Episcopal character, in which the mission is inherent, that was conferred upon him by the laying on of their hands; and that by whatever authority his mission was defined and his jurisdiction actually conferred, whether the law of the Church or the Sovereign, or the election of the Chapter of Canterbury (which exercised and therefore held the power of jurisdiction during vacancies of the see of Canterbury), the lack of jurisdiction in the consecrators impaired in no degree either his Episcopal character, which was derived from them, nor his definite mission or jurisdiction, which were not derived from them. For it has often happened, before the times of the Reformation, and since, that a Bishop has been consecrated by others than

* I have seen it alleged that the Bishops who consecrated Parker had neither mission themselves nor power to give him mission; because they were not in possession of sees at the time, but either deprived (irregularly) or in a process of translation; but the conferring of mission takes place in the act of consecration or ordination, and, as a part of Holy Orders, mission is indelible. The Bishop has it in himself. The three ordaining Bishops have the power of conferring it ministerially. It cannot be withdrawn, only restricted, and that by lawful authority. In this sense of mission, the Bishops were abundantly able to confer it. In the more definite ecclesiastical sense, in which it is nearly equivalent to jurisdiction, the argument in the text appears to me satisfactory.

There is indeed a further argument, that some of the Sees to which the new Bishops in 1559 were consecrated, were already occupied by Roman Catholic Prelates, so that the new Bishops were intruders; but this, again, is a question, not of *orders*, but of *jurisdiction*. It may be easily answered both in principle and in detail; but is foreign to this matter, and I only mention it here, lest I should seem to have overlooked it. Of the Sees to which the twenty-five new Bishops were consecrated, the former occupants were, in sixteen cases, dead, and in the rest legally and actually deprived. Moreover, the Sees held by the consecrators of Archbishop Parker had become vacant by death, not by deprivation, before their appointment to them.

those who could confer definite mission or jurisdiction, and yet no pretence was ever alleged against his Episcopal character: and this both in vacancies of the metropolitan see and without the direction of the metropolitan Church; for, not to mention the many cases in which Bishops of the Anglican Church before the Reformation were consecrated by the Pope of Rome (in which cases, according to their own principles, there was a colourable claim to confer definite mission and even jurisdiction), it cannot be denied that, in the very earliest times, Augustine, Archbishop of Canterbury, was consecrated by the Archbishop of Arles; and Brihtwald, Archbishop of Canterbury, by the Archbishop of Lyons. Very many later Bishops were consecrated both by English and foreign Bishops, under general letters from the Pope that they might be consecrated any where, and by any Catholic Bishop they pleased. The act of consecration is thus entirely independent of the question of jurisdiction, which question, moreover, belongs, as I have said, to the general subjects of the supremacy claimed by the see of Rome and the independence of national Churches.

2. Certain objections of another kind have been made, which I class as objections to our practice. It has been said that our service is incomplete, as not having certain forms of prayer nor certain ceremonies which, according to the rules of the Roman Church, are supplementary to the rite. But to these you do not require an answer, who are prepared to admit (as the best informed among the Roman writers do themselves admit) that the laying on of the hands of three Bishops, with prayer, is enough to confer Episcopal consecration. I have shown above, that our Service Books, at all periods of our history, have contained, and that there is no possible reason to suppose that the Ministers of the Church omitted, all things necessary, not only for the actual transmission of grace, but for the honourable and solemn performance of the rite.

3. Objections have been freely drawn against the fact that the doctrine of Holy Orders is really maintained by our Church, from the careless conduct of many amongst us who are more careful to please men than to observe the obedience of the Church,

and who act and speak as if the importance of Episcopal Orders were an open question amongst us. But the ignorance or perversity of foolish and ignorant men, and the wantonness of those who make light of laws and ordinances, are not to be set in any case against the voice of the Church as it may be heard in her liturgical books and Articles. And these speak with no uncertain sound. Neither can the looseness of loose thinkers be set against the unvarying practice of the Church, according to which she commits her benefices and offices of ministration (as indeed she is bound by the law of the land to do) only to those who have qualified themselves to receive them by the reception of Holy Orders. No layman, however pious or learned, is suffered to minister at her altars, or to preach in her churches; but any priest episcopally ordained by Bishops of whatever Catholic communion, is admitted on the acceptance of her terms of union, without fresh ordination, to minister in all her services, and in most cases to the possession, if he be otherwise called and qualified, of her offices of trust and dignity.

And so, my dear friend, having tried as well as I can, and as plainly as I can, to set before you and your friends the grounds of my own firm conviction, so far as that conviction is based on the laws and records of men, I commend you and your prayers for unity to Him, the Author of peace and Lover of concord, in Whom we are all built up, though we know not how, into one Holy Temple, in Whom the hand, and the foot, and the eye are of one body, though for a time they fail or refuse to see the oneness; Who is doubtless our Father, though Abraham be ignorant of us and Israel acknowledge us not.

Yours ever very faithfully,

WILLIAM STUBBS,

Librarian to the Archbishop of Canterbury,
and Vicar of Navestock.

Lambeth Palace,
Nov. 29, 1865.

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No. II.

THE

ESSENTIAL UNITY OF THE CHURCH OF CHRIST.

EXTRACTED FROM "AN EIRENICON"

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WITH THE SANCTION OF THE AUTHOR.

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INTRODUCTION.

THE following Treatise on the Unity of the Church, embodied in the author's Letter to the Rev. John Keble[1], is now republished in a separate form, by the Eastern Church Association, in the hope of promoting the object which they have at heart. The remarks of the revered writer, contained in the letter which conveys his assent to this republication, will serve to connect it with the special work of the Association :—

"December 23, 1865.

"My dearest Friend,—The thoughts expressed in these pages have been my comfort now to hoar hairs. Amid this disunion of Christendom—disunion which the unhappy Council of Florence (while perhaps it laid, in regard to the 'Filioque,' a basis for future reunion, yet) through its demands upon the Greeks, aggravated for the time—it has been my deep joy to think that these prolonged misunderstandings need not break supernatural Unity. And they do not, if they do not break charity. It is through no fault of ours, we hope, that we are not in communion with the great Greek Church. We had no part in the require-

[1] "The Church of England a Portion of Christ's One Holy Catholic Church, and a Means of Restoring Visible Unity. An Eirenicon, in a Letter to the Author of 'The Christian Year.'" By E. B. Pusey, D.D., &c. &c. London, 1865. The passage here extracted occurs in pp. 44—66.

ments of the Council of Florence. We do not love the Greek Church less because we have been involved, without our wills, in this loss of communion. And then it is a joy to think of our Organic Union with one another, through our Union with our One Lord, and the Sacrament of His Body and Blood, ministered in each by the Successors of the Apostles; holding, as we believe, the same common faith. God grant that we may be one through intercommunion also. All Christian blessings.

"Yours most affectionately,

"E. B. PUSEY.

"The Rev. G. Williams,
King's College, Cambridge."

N.B.—This Series of Tracts will be issued gratuitously to the Members of the Eastern Church Association; and may be procured by non-Subscribers of Messrs. Rivington: London, Oxford, and Cambridge.

Number III., on "Yearnings after Unity in the East (from the Writings of the Most Reverend Gregory of Byzantium, Metropolitan of Chios), by the Rev. George Williams," &c., is in the Press, and will shortly be published.

ESSENTIAL UNITY OF THE CHURCH OF CHRIST.

THAT the Church of England really holds and teaches the indissoluble unity of the Church upon earth is clear, seeing that we cannot approach the Holy Communion without confessing, "I believe *one* Catholic and Apostolic Church." In our Litany, we pray for "the Holy Church Universal," and not for our Bishops only, but for "*all* Bishops," all, accordingly, throughout the whole world, east and west. In our Ember Weeks, we pray "Our Heavenly Father, Who hast purchased to Thyself an Universal Church by the precious Blood of Thy Dear Son, mercifully look upon the same, and at this time so guide and govern the minds of Thy servants, the Bishops, and Pastors of Thy flock." We pray accordingly for God's special guidance of the Bishops of the Universal Church. At Holy Communion we pray God to "inspire continually the Universal Church with the spirit of truth, unity, and concord," and for "all Bishops," not our own only. Certainly, since prayer is the voice of the soul to God, we express not our inmost belief only, but a loving belief, that the Church is one.

How it is one, the Church nowhere defines; but the faith is kept alive by prayer more than by definitions. Yet, whatever duties may follow upon the Unity of the Church, it is plain that no harmony of men's wills can constitute a supernatural and Divine Unity.

Unity, in part, is the direct gift of God; in part, it is the fruit of that gift in the mutual love of the members of the Church. In part, it is a spiritual oneness wrought by God the Holy Ghost; in part, it is a grace, to be exercised by man, a conse-

quence and fruit of that gift. In one way, it is organic unity derived from Christ, and binding all to Christ, descending from the Head to the Body, and uniting the Body to the Head; in another, it consists in acts of love from the members one to another. Christ our Lord, God and Man, binds us to Him by the indwelling of His Spirit, by the gift of His Sacraments, administered by those to whom He gave the commission so to do, by the right faith in Himself. We are bound to one another, in that we are members of Him, and by the love which He sheds abroad in our hearts through the Spirit which He giveth us, and by common acts of worship and intercommunion.

Of these, the highest and chief is that which binds us to Christ Himself. Our highest union with one another is an organic union with one another through union with Him. It is not chiefly an union of will, or of mind, or of love, although these ought to be the fruits of it in its most perfect state, but an union through His indwelling Spirit. It is an union, in a degree, corresponding with the union of the Father and the Son. "As Thou, Father, art in Me, and I in Thee, that they also may be one in Us." It was the perverseness of the Arians to say, that the oneness of the Father and the Son was no other than that of Their creatures with Them, that either we too are of the Father's own substance, or the Son is not so. The words do not express identity, nor equality[1]. Else it might be said, that "to be perfect as the Father is perfect," implied that the creature would become such as the Creator; or, that to be "harmless as doves," implies that we should have the harmlessness of irrational animals, not that which is inwrought through the Holy Spirit of God. The words do express a certain relation and analogy, an actual, real oneness, not in ourselves, but with God. As we are called "sons by adoption and grace," as being members of the Son, and are even called "gods," says S. Athanasius, through the indwelling of God the Holy Ghost; so we become one in Them, in that the Father is in the Son, and the Son cometh to be in us. "Since Thou," our Lord saith (it is S. Athanasius's paraphrase of His words), "art in Me, because I am Thy Word, and I in them, because of the body, and for Thee the salvation of

[1] S. Ath. c. Arian. iii. 22, p. 431, Oxf. Tr.

man is perfected in Me, according to its perfection, I ask that they too may become perfect, having oneness *with* It, and having become one *in* It, that all, carried as it were by Me, may become one body and one Spirit, and may grow up into a perfect man." This oneness, then, is an actual mystical oneness, inwrought by Christ our Head, uniting the whole Church together in one with Himself in His Body; an actual oneness produced by grace, corresponding to the Oneness of the Father and the Son by nature. S. Cyril points out more distinctly the way of this union: 1st, with our nature, through the Incarnation; and then, with us, through His indwelling, by the Sacrament of His Body and Blood, and by His Spirit. S. Cyril speaks first of imitation, next of indwelling. "Above," he says[2], "we have said, that the union of believers through likeness of mind and soul ought to imitate the manner of the Divine Unity, and the essential identity of the Holy Trinity. But on these words we will essay to show that the oneness, according to which we are bound to one another, and all to God, is, in a manner, one of nature, and, may be, not lacking in a bodily oneness with one another, although our bodies are different from one another, and each has his own personal being. There being confessedly a natural oneness of Father, Son, and Holy Ghost (for One Godhead in the Holy Trinity is believed and glorified), let us consider in what way we too are found one, both bodily and spiritually, both towards each other and towards God. The Only-Begotten, having shone upon us from the very Essence of God the Father, and having in His own Nature all which the Father is, became flesh according to the Scriptures, having, as it were, mingled Himself with our nature, through the ineffable concurrence and union with this body which is from the earth. Thus He, by nature God, was truly called and became a Heavenly Man (not 'bearing God,' as some say who do not accurately understand the depth of the mystery) but being, in one, God and Man, that having, in a manner, co-united in Himself what by nature was far apart and alien from all sameness of nature, He might make man to communicate in and partake of the Divine Nature. For the communication and abiding of the Spirit passed through to us also, having taken its begin-

[2] S. Cyril Al. on S. John xvii. 21, L. xi. c. 11, pp. 997—1000.

ning through Christ and in Christ first, being, as Man, anointed and sanctified, although, as He was by Nature God (as He appeared from the Father), He Himself with His own Spirit hallowing His own temple and the whole creation made by Him, and whatsoever admits of being hallowed. The mystery of Christ, then, was made a sort of beginning and way whereby we too might partake of the Holy Spirit, and of oneness with God. For in Christ are we all hallowed in the way afore spoken. In order, then, that we ourselves too, although differing both in souls and bodies through that which is personal to each, might come together and be commingled into an unity with God and one another, the Only-Begotten contrived a way, devised through the wisdom befitting Him, and through the counsel of the Father. For by One Body, His own, blessing through the mystical communion those who believe in Him, He makes us incorporate with Himself and with one another. For who should separate and remove from a natural oneness with one another those who through the One Holy Body are bound up into oneness with Christ? For if we all 'partake of the One Bread,' we are all made 'One Body.' For Christ cannot be divided. Wherefore the Church is called also 'the body of Christ,' and we too 'are members in particular,' according to the mind of Paul. For we all, being united by One Christ through the Holy Body, in that we have received in our own bodies Him the One and Indivisible, owe our members more to Him than to ourselves.—But that, by partaking of the Holy Flesh, we obtain that union with Christ which is in a manner bodily, Paul will testify, speaking of 'the mystery of godliness which in other ages was not made known unto the sons of men, but is now revealed unto His holy Apostles and Prophets by the Spirit, that the Gentiles should be co-heirs, and concorporate and co-partakers of His promise in Christ[3].' But if we are all concorporate with one another in Christ, and not only with one another, but with Himself, in that He is in us through His own Flesh, how are we not all clearly one both with each other and with Christ? For Christ is the Bond of oneness, being, in One, God and Man.

"But as to the Oneness in Spirit, we all, having received

[3] Eph. iii. 3—5.

One and the same Holy Spirit, are in a manner mingled with each other and with God. For although in us, being many, Christ giveth the Father's and His own Spirit to dwell in each of us, yet is He One and Indivisible, holding together in oneness through Himself the spirits which, in their several existences, are severed from oneness, and making all to appear as one in Himself. For as the power of the Holy Flesh maketh those con-corporate, in whom It is, in like way, I deem, the One Indivisible Spirit of God, dwelling in all, bringeth all together to the spiritual unity. For since One Spirit dwelleth in us, God the One Father of all will be in us, through the Son, holding in oneness, both to one another and to Himself, whatsoever partaketh of the Spirit."

S. Hilary is even at pains to show, against the Arians, that the unity spoken of is not an unity of will, but an unity of nature; and so he overthrows the more their sophism, that the Unity of the Father and the Son was an unity of will only. "I [4] ask those who thrust upon us an unity of will between the Father and the Son, whether Christ is at this day in us by truth of nature, or by harmony of will? For if the Word is truly made Flesh, and we truly receive the Word, being Flesh, in the Food of the Lord, how must He not be thought to abide by nature in us, Who, being born Man, took the nature of our flesh inseparably to Himself, and, under the Sacrament of the Flesh to be communicated to us, blended the nature of His Flesh with the Divine Nature?"

And as to the other Sacrament, S. Hilary [5] says, "The Apostle teacheth, from the nature of Sacraments, that this is the unity of the faithful. 'As many as have been baptized unto Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus [6].' But that in so great variety of nations, conditions, sexes, they are one, is this from consent of the will or from the unity of the Sacrament, in that they both have One Baptism, and all have put on One Christ? What has concord of minds to do here, seeing they are thereby one,

[4] De Trin. viii. 13.

[5] Ib. § 8.

[6] Gal. iii. 27, 28.

that, by the nature of One Baptism, they are clothed with One Christ?"

The first, then, and very chiefest character of Unity is not any thing which comes forth from us; it is infused into us by God. But this it is man's part to receive, and he receives it by faith. "There is One Body and One Spirit;" "One Body," as held together by the "One" Holy "Spirit;" "One Body," of all which are and have been and shall be, all too who before Christ's Coming believed in Him and pleased Him. "For to this end," says S. Chrysostom[7], "was the Spirit given, that He might unite those who are separated by race and by different manners; for old and young, rich and poor, child, youth, and man, male and female, and every soul become, in a manner, one, and more entirely so than if there were one body."

S. Paul also, following our Lord, places the origin of unity in God. God maketh us one body, by giving to us One Spirit, ingrafting us into One Christ through One Baptism, regenerating us to "one hope of our calling," freely giving to us, sonship, heaven, infusing into us One Faith; for "faith," he says, "is the gift of God."

But from this also S. Hilary[8] argues, that our union is an union of nature, not of will. "They who were of one heart and of one soul, I ask, were they one through the Faith of God? Yes; through faith was the heart and soul of all one. And the faith was it one or more? One certainly, since the Apostle himself sets forth 'One Faith' as 'One Lord,' and 'One Baptism,' and 'One Hope,' and 'One God.' If, then, through faith, i. e. by the nature of one faith, all were one, why is there not an unity by nature in those who are one by the nature of One Faith?"

But it is of man to retain the faith which he has received. *They* have not the same Lord, who do not believe the same truth as to Him. The heretics of old, who did not believe that the Son was Con-Substantial, Co-Eternal, and Co-Equal with the Father, or that, when Incarnate, He had a human soul, or true flesh truly taken of the Virgin Mary, or that the Blessed Virgin bare Him Who was God, or who held that God dwelt

[7] Ad loc. Hom. 9, p. 207, Oxf. Tr. [8] l. c. § 7.

only in the Man Christ Jesus, or contrariwise, that the Manhood was absorbed into God, or that our Lord had no human will—these and whatsoever else there was of ancient heresy on the Holy Trinity and the Incarnation, believed not the same Lord; as neither did the Pelagians believe in what He wrought for us, and the Donatists denied the existence of that mystical body, whereof He was the Head.

The Faith, S. Paul says, is one, one unchangeable faith, admitting neither of enlargement nor diminution, so that either what the Apostles believed and taught the whole Church as faith, should cease to be faith, or that any thing should become faith which they, full of the Holy Ghost, knew not and taught not as the faith. But since the faith is one, one whole, then whosoever parteth with or altereth any portion of the one faith, in fact changes the whole, so that it is not the same faith, whence the stress in the Athanasian Creed on "keeping the faith whole and undefiled."

This unity, derived from our Blessed Lord as Head of the Church, is imparted primarily through the Sacraments. S. Paul says, that "all, baptized into Christ, have put on Christ," and, having put Him on, are one in Christ. And of the Holy Eucharist, "We, being many, are one bread and one body: for we are all partakers of that one Bread [9]." By Baptism we are ingrafted into the mystical Body of Christ; by partaking of His Body, we continue to be members of His Body. But as Christ Himself worketh all things in all, He baptizeth invisibly, He consecrateth, He strengtheneth those who stand, He restoreth those who fall; yet to signify to us that He doeth it, He useth the outward ministry of men, appointed in succession, from the day when He breathed on the Apostles, and said, "Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained [1]." Such an organization, as essential to the transmission of grace from Christ our Head, seems to lie in the words of S. Paul, "holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together [2]," "according to the effectual working in the measure

[9] 1 Cor. x. 17. [1] S. John xx. 22, 23. [2] Col. ii. 19.

of every part, increaseth with the increase of God[3]." The "joints and bands" are, in the image of the body, naturally those ministers by which the whole body is held together in one, and through which spiritual nourishment is ministered to the growth of the whole. Certainly, the Apostolic ministry was to continue to the end of the world. "Apostles, prophets, evangelists, pastors, and teachers," or those in their stead, He set in the Church, "for the edifying of the Body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Thus, then, we have from Holy Scripture, as means and conditions of the unity of the Church, One All-Perfect Author, the "One God and Father of all;" one end to which all tends, the "one hope of our calling;" "One Head," the Head of the Church, our "One Lord;" "One Spirit," giving life to every living member; the same Sacraments, "One Baptism," and "One Bread," by which we are all ingrafted into or maintained in the One Body of our One Head; one Apostolic descent of the Bishops and Pastors of the flock, coming down from One; "One" common "Faith," that which was given once for all, with the anathema that we hold no doctrine at variance with it, although an Angel from Heaven were to preach it. Of these we are receivers only.

These if any wilfully reject, they reject Christ. They sever themselves, not only from the Body of Christ, but directly from the Head, loosing the band which binds them unto Him. These while Christian bodies retain, they are, so long, like the river which "went out of Eden to water the garden; and from thence it was parted and became into four heads." They come from the Fountain of blessedness; they flow down to the Ocean of the Eternal Love of God; they water the parched land; they cool and refresh the weary and the thirsty in the places which God has appointed for them with the one stream coming down from Him. They are one in their One Original, from which they continually and unchangeably derive their being. They adore God, the Father, Son, and Holy Ghost, with the same new song

[3] Eph. iv. 16.

of the Gospel; they confess Him in the same words of Apostolic Faith; they offer to Him the same incense of praise, and the same Holy Offering whereof Malachi foretold, "from the rising of the sun to the going down of the same," pleading on earth to the Eternal Father that One Sacrifice, as presented in Heaven; they receive the same "Bread which came down from Heaven to give life to the world." Unknown in face, in place separate, different in language, opposed, alas! in some things to one another, still before the Throne of God they are One Holy Catholic Apostolic Church; each several portion praying for itself and for the rest, united in the prayers and oblation which it offers for all, by the One Bread and the One Spirit which dwelleth in all. "In which mystery" (the Holy Eucharist), says S. Cyprian, "our people are shown to be united, so that, as many grains collected and ground and mingled together make one bread, so in Christ, Who is the Heavenly Bread, we may know that there is one Body wherewith our whole number is conjoined and united[4]."

But is then the whole unity of the Church from God and to God alone, so that it involves duties to God only, and none from man to man? Of the early Christians, the Holy Ghost bears witness that they were at first "of one heart and of one soul." The intensest conception of human affection, which the range of heathen poetry could imagine as having been once realized, that they were "twain in body, one in soul," was brought into being by the Day of Pentecost, not in two, but in thousands. For there was, what no imagination could conceive, not one soul in all, but One Holy Spirit, dwelling indivisibly in each, One and the Same filling each soul, the very Same in each, binding them together by the virtue of the Holy and Consubstantial Trinity, melting all into a perfect oneness of will by the fire of love which God is. Well might the heathen say then, "God is among them of a truth." For the glory which Christ gave them was greater than that of miracles; it was the greatest of all miracles, when souls purified, by His indwelling, from passion and envy and all unlove, presented no longer let or hindrance to His all-pervading warmth, but through the love of Christ were

[4] Ep. 63, ad Cæcil. § 10, p. 191, Oxf. Tr.

one, He says, "as We are One," Whose Oneness is indivisible.

The Divine gift of Unity requires, as a corresponding duty, mutual love, as the exercise of that "love of God which is shed abroad in our hearts through the Holy Ghost which is given to us." This has been called "subjective" unity, or "unison of wills," and of this, intercommunion is the natural expression. But is all unity forfeited, where the unity of intercommunion is suspended? No one, in the face of Church-history, can or does maintain that all interruptions of intercommunion destroy unity. For Church-history records too many such interruptions, which (although never probably without fault, on the one side or on both,) yet did not exclude either side from the body of Christ. Unlove began its work even in Apostles' times. At Corinth, already, our Lord's words, "By this shall all men know that ye are My disciples, if ye have love one to another," were in a degree eclipsed. Divisions began within the single Church. In the next century, was that first wider rent in the Christian body, when the Bishop of Rome, against the remonstrance of many Bishops, renounced the communion of the Asiatic Churches, because they followed, as to the keeping of Easter, a tradition different from that of Rome and of the other Churches. "The East," says S. Epiphanius [5], "differing from the West, they received not from each other tokens of peace." The strife ceased not until the Council of Nice. Again, in the next century, was the temporary severance between Rome and both Asiatic and African Churches, through the Bishop of Rome, of whom one, now counted a saint, said [6], "While thinking that all may be excommunicated by him, he excommunicated himself alone from all." This was allayed seemingly by a subsequent peace-loving Bishop of Rome, but the question on which they disagreed was settled by the large Council of Arles, not by the Bishop of Rome.

Lucifer, once an exile for the faith, and ready to suffer death for it, created a schism between Catholics. Paulinus, whom he hastily [7] consecrated against S. Meletius, was recognized at

[5] Hær. 70, n. 9, p. 821.
[6] S. Firmil. in S. Cyprian, Ep. 75, § 25, p. 284, Oxf. Tr.
[7] Præproperus, Ruf. H. E. i. 27.

Alexandria and Rome; S. Meletius remained in the communion of the Easterns. S. Basil toiled in vain to heal the schism [8], and blamed the Westerns for their "pride, haughtiness, precipitancy [9]." S. Meletius, out of communion with Rome, presided (as it were, marked out by God) at the Second General Council. On his death, the fathers of the Council, with the people of Antioch, filled up his place, maintaining the rights of the Eastern Church, and after fifty-six years the schism was healed, a successor in the line of S. Meletius bringing back all into one flock. S. Meletius, when departed, was owned to be a saint by those who, in his lifetime, owned him not as a bishop. Lucifer, who created the schism, himself closed a life of labour for the faith by forming a small schismatic body in Sardinia; yet, for his faith's sake, is called by S. Jerome, who wrote against his sect, "the blessed Lucifer [1]."

What, when in the troubles as to S. Chrysostom, saints were on opposite sides, and, in the cessation of intercourse between Rome and Alexandria, the African Bishops had to exhort the Bishop of Rome, that "each [2] Church should keep towards the other the peace which the Lord commanded?"

The Fifth General Council, overruled by God to good, yet assembled by an heretical emperor, at the instigation of a heretic, was (in part through the vacillation, the alternate assent and dissent, of Vigilius) the occasion of a schism which rent the West, Africa, Upper Italy from east to west, and even Ireland, nor was the schism wholly healed for 150 years [3].

Our own heathen ancestors, in our S. Augustine's time, were in great measure converted by those who were not in communion with Rome, yet God blessed the zeal of both for His glory.

More miserable was that great breach, prepared perhaps for centuries, and which has lasted until now, between the East and West. Miserable in its origin and its issue. A quarrel begun by two Christian Patriarchs about authority over a province newly recovered to the Christian Faith [4], strengthened subse-

[8] See Pusey's "Councils," pp. 243—252.
[9] Ib. p. 252.
[1] Adv. Lucif. c. 20, Opp. ii. 193.
[2] Conc. Afr. c. 68. Conc. T. ii. p. 1334, Col.
[3] See Hefele, Concilien-Gesch. ii. 899.
[4] Bulgaria. The province had originally belonged to the Patriarchate of Con-

quently by offensive answers to an offensive writing, and anathema answered by anathema; involving a people which was acknowledged to be orthodox; embittered, in later times, by the mixture of this world's politics, the capture of Constantinople under the banner of the Cross, amid excesses from which even the Saracens abstained; the establishment of Latin Emperors of Constantinople, and multiplication of Latin Patriarchs and Bishops, sometimes scandalous in their lives, oppressive to the Greeks, whom they ejected, banished, or at times destroyed. "The Latins," says Fleuri [5], "defeated the very end they had in view. The conquest of Constantinople drew after it the loss of the Holy Land, and made the schism of the Greeks irremediable." The conditions of reconciliation were, absolute submission to an authority which had grown up since the separation. They were to purchase help against heathen or Mohammedan invaders by the surrender of the Patriarchal system which they had from the times of General Councils [6], which had the sanction of the Universal Church, and was bound up with all their memories of all the victories of the Faith over heresy. Or lands were offered to princes to whom they did not belong, on the condition that they would renounce obedience where it was due, and transfer it where it was not due. If we may judge of the sentiments of the Greeks from one of their able and moderate writers, Elias Meniates, Bishop of Zerniza towards the end of the 17th century, says, "I hold the dispute about the supreme power of the Pope to be the principal cause of our divisions. This is the wall of division between the two Churches. The chief controversy I hold to be about the sovereignty of the Pope. For this is at this time the great wall of separation which divides the two Churches. If all Christians were agreed on this chief point, viz., how the Church was to be governed, whether by aristocratieal rule as we think, or monarchical as the Latins think, there would be very little trouble in agreeing about the rest [7]."

stantinople. When Arian emperors expelled the orthodox bishops and put Arians into the see, it put itself under the Patriarchate of Rome. The inhabitants were driven out by the heathen Bulgarians, who were converted from Constantinople. Rome claimed them, and pronounced anathemas to S. Ignatius as well as to Photius on this ground, as indeed the dispute was first with S. Ignatius.

[5] Disc. 6, sur l'Hist. Eccl. t. 18, § 5. [6] Conc. Const. i. can. 2. Chalc. can. 28.

[7] Lapis Offensionis, L. 2, c. 1 init., quoted by M. Trevern, Discuss. Amicale, T. i. p. 231.

And can we think that the whole guilt of this miserable rent has fallen upon one side only; that, when both East and West confess the same Mysteries of the Faith, the East is no part of the Church of Christ, because it does not subject itself to the West, under which God did not place it? Moses and Aaron pleaded with God, "Shall one man sin, and wilt Thou be wroth with all the congregation [8]?" And are we to assume, whatever were the original wrong tempers of two Greek Patriarchs, that their sin either then involved the innocent, or now lives on so fatally, after so many centuries, when terms are imposed so different from those in the first quarrel? And that, when the great Russian Empire, converted to the faith by the preaching of Monks and Missionary Bishops since the separation of the East and West [9], is a witness to the Greek Church, that she is a true member of the One Church! "Rome cannot show, since she has been divided from the East, a conversion on so large a scale, so complete, so permanent [1]." And now, too, the Russian Church has been, and is, through Apostolic Bishops, winning tens of thousands beyond the bounds of the Russian Empire to the faith of Christ.

In the great schism of the Western Church, in which the Churches of the West were for forty years nearly equally divided, each party was by the other regarded as schismatic, yet we cannot doubt that each belonged to the true Church of Christ.

"After domination in temporals and spirituals was multiplied in the Church," says Gerson, "men began intrusions and schisms in the Roman Church; for the sake of which dominations and powers there were continually hatreds and rancours between the Supreme Pontiffs, the Roman Emperors, and temporal Lords [2]."

There is, then, no ground to assume that suspensions of intercommunion (sad and mournful as they are) in themselves hinder either body from being a portion of the Body of Christ. The

[8] Numb. xvi. 22.

[9] See the Archimandrite Macarius's History of Christianity in Russia, p. 394, in Allies' "Church of England cleared from charge of Schism," pp. 498, 499, supplied by Rev. W. Palmer.

[1] Allies, ib. p. 500.

[2] Status Ecclesiæ in V. et N. T. Opp. t. ii. p. 155.

Donatists were not merely separated from the Catholic Church throughout the world, but denied its existence, and claimed to be the whole Church. The body was formed on a heresy, rejected by the English Church [3]. Probably real schism is always united with heresy, whether as springing from it or degenerating into it. There may be schismatic acts, which have not the deadliness of the sin of schism, as there may be degrees of unlove in an individual, which do not cast the Spirit of God out of his soul. We believe the Church to be universal, although there are large tracts of the world which it has not reached, or from which it has been driven out; we believe the Church to be holy, notwithstanding that the evil is more on the surface than the good; we believe the prophecy to have been fulfilled, "neither shall men learn war any more," although peace has been in these last days the exception among Christians; we believe our Lord's words, that love is the test of His disciples, and that thereby shall they be known among men, although unlove and jealousy and self-interest and anger are far more visible. Well then may we believe that the several Churches, owning the same Lord, united to Him by the same Sacraments, confessing the same Faith, however their prayers may be hindered, are still one in His sight, Whom all desire to receive, Whom all confess, Whose Passion all plead before the Father, in Whom Alone all alike hope. And so as to ourselves, our divines maintained (under appeal to a free general Council of the whole East and West, while there was yet hope, and God's Arm is not shortened, that He should not yet turn the hearts of the fathers to the children, and the children to the fathers), that we have done nothing to forfeit the Communion of the rest of Christendom.

[The following passage from the same work [4], on the position of the English Church with reference to the Orthodox Church, is here given in anticipation of a fuller discussion of the supposed dogmatic difference between the two Churches, in the hope that the spirit which pervades these remarks may find a

[3] Art. XXVI.

[4] Pp. 262—266. The notes are omitted, as it is intended shortly to publish in this Series a Tract on the special subject, in which the materials contained in the Notes will be reproduced.

response in the hearts of many, and dispose them rather to extenuate than to aggravate the difference, and to seek a solution of the difficulty, rather than to find in it an argument for perpetuating division.]

"And now God seems again to be awakening the yearning to be visibly one, and He Who Alone, the Author of peace and the Lover of concord, must have put it into men's minds to pray for the Unity of Christendom, will, in His time, we trust, fulfil the prayer which He Himself has taught. It is not our insular self-importance; it is from beyond the seas that the voice has come, yea, it is, we trust, His Voice, 'Who ruleth the seas and the noise of his waves, and the tumult of the people,' Who has called to us to prepare ourselves to be such as He may employ for the reunion of Christendom. The authorities of the great Russian Church (we hear, as sounds floating on the breeze) look favourably on the wish for restored communion. Our position gives us an advantage towards her also; because, while we are wide-spread enough to be no object of contempt, there can be no dread on either side of any interference with the self-government of each, in the portion of God's heritage which, in His Providence, each occupies. We have no ground to fear in regard to her, lest she should force back upon us that vast practical system, still prevalent in the Western Church, which was one occasion, and is the justification, of our isolated condition. We had nothing to do with the great schism of the East and West. Convinced that (as the Council of Florence states) the Greek and Latin Fathers, though using different language, meant the same as to the Procession of God the Holy Ghost, we should have nothing to ask of her,—except Communion. With regard to her too, we may have a Providential Office, that we too have received the Filioque, not by any act of our own, but as circulated insensibly throughout the Latin Church; and while we could not part with what, through so many centuries, has been the expression of our common faith, we might still reject with Anathema the heresy which, since Photius, has been imputed to it, and which the Greek Church now seems, by an inveterate prejudice, to think to be involved in it. Yet it is plain that, long after the schism, her great

writers and Bishops did not think so. Else they could not have proposed to the Latin Church, only to remove the word from the Creed, while continuing to teach or sing it elsewhere as they pleased. For had they thought the formula to contain heresy, this would have involved connivance in, and assent to, heresy. But if the objection lies only to the informality or mistake of altering the common Creed, this, it seems, was unintentional on the part of the Western Church; and *we* clearly had nothing to do with it; nor had we with what seems to have been a mistake on the part of the Council of Florence, who, laying down that the two formulæ had been used in the same sense by the great fathers, the διὰ τοῦ Υἱοῦ by the Greek, the *Filioque* by the Latin, drew the strange inference that the Greeks should adopt the formula used by the Latin fathers. We had no share in this; we only ask to continue to use the formula, which, without any act of our own, has been the expression of our faith immemorially. The Greeks, who value so much an inherited faith, could not, we trust, be insensible to the claim. If, on such terms and on such explanations of our belief as she may require and we could give, communion should be restored between us, a great step would have been gained towards the reunion of all Christendom."

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No. III.

YEARNINGS AFTER UNITY IN THE EAST.

(FROM THE WRITINGS OF THE MOST REVEREND GREGORY OF BYZANTIUM, METROPOLITAN OF CHIOS.)

WITH REMARKS THEREON,

BY

GEORGE WILLIAMS, B.D.
SENIOR FELLOW OF KING'S COLLEGE, CAMBRIDGE.

Οὐ πᾶν ἔθος ἀποσχίζειν τῆς Ἐκκλησίας ἰσχύει,
ἀλλὰ τὸ πρὸς διαφορὰν ἄγον τοῦ δόγματος.—THEOPHYLACT.

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King's College, Cambridge,
Festival of the Annunciation, 1866.

My dear Hope,—Permit me to inscribe to you the following pages, prepared under your roof, and bearing on a subject in which I know you to take a lively interest. They relate to the aspirations after Christian Unity expressed by an eminent Oriental Prelate, and bear very directly, as I have endeavoured to show, on the longing desire of many among ourselves after more intimate relations with the great Eastern Church. And it is surely a most remarkable and memorable combination, which presents to us a Gregory of Byzantium, Metropolitan of Chios, as mediator for the reconciliation to the Catholic Family of the Church founded by Gregory the Illuminator in the far East; and in that capacity—unconsciously to himself—helping forward a better mutual understanding between the Orthodox Church and that founded by the pious care of Gregory the Great in the then remotest West. If only the large-hearted and intelligent charity exhibited by the Archbishop of Chios in the pages of his learned Treatise, were more widely diffused among us, the hindrances to Catholic Unity, which we have discussed together, insurmountable as they now appear, would speedily vanish away, and the idea of "one fold and one Shepherd" would no longer be regarded as an unattainable dream of a visionary and enthusiastic

imagination. The reviving faith of divided Christendom would then grasp the Divine promise, "there shall be;" and the kindling charity of Christian brotherhood would set itself in earnest to realize it, "being fully persuaded that what He hath promised, He is able also to perform."

Yours most affectionately,

GEORGE WILLIAMS.

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Bedgebury Park.

N.B.—This Series of Tracts will be issued gratuitously to the Members of the Eastern Church Association; and may be procured by non-Subscribers of Messrs. Rivington: London, Oxford, and Cambridge.

Number I., on the "Apostolical Succession in the Church of England. A Letter to a Russian Friend." By the Rev. William Stubbs, M.A., Librarian to His Grace the Archbishop of Canterbury, and Vicar of Navestock.

Number II., on the "Essential Unity of the Church of Christ." Extracted from "An Eirenicon" by E. B. Pusey, D.D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford, with the sanction of the Author.

YEARNINGS AFTER UNITY IN THE EAST.

Among the numerous indications of an earnest longing after the reunion of the estranged families of the Holy Church Catholic which the present age is witnessing, not one is fraught with more hopeful promise to the cause of the Christian faith than that attempt to reconcile the Armenian with the Greek Orthodox Church to which I wish to call attention in this Paper.

Yet it is not merely, nor even mainly, on this account that I desire to bring these facts under notice; but chiefly because of their direct bearing upon the cause in which our interests and exertions are engaged,—that, namely, of the restoration of friendly relations, and ultimately, if it please God, of inter-communion between ourselves and the Orthodox Church of the East.

It will not, therefore, be necessary for my purpose to enter into any investigation of the causes that have so long alienated those two venerable and important communities of Eastern Christendom, the Gregorian Armenians, and the Orthodox Greeks. Still less could it subserve any good end to revive the discussion of the various points at issue between them for the past fourteen centuries of mutual crimination and recrimination, of misrepresentation and misunderstanding.

Suffice it to say that now, at length, through the Divine mercy, more reasonable counsels would seem to be gaining the ascendant; the thick clouds of partiality and prejudice are vanishing away before the cheering beams of Christian love; the Sun of Righteousness has risen with healing in His wings over those two God-fearing nations; and that prophetic Word is beginning to have its Evangelical accomplishment:—"The

envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim[1]."

What the blessed results of such a reconciliation would be, can be estimated only by those who have witnessed, as I have, the lamentable consequences of the divisions of Christendom in the East. My convictions on this point, which I ventured to express twenty years ago[2], before any idea of such a reconciliation had been entertained, have been only confirmed by time. It would be like "life from the dead" to the nations where the power of the Cross has been paralyzed for centuries by the shameful factions of Its natural champions.

Chief among the living promoters of this much-to-be-desired union is Gregory of Byzantium, the actual Metropolitan of Chios, whose weighty words it is the main object of this paper to introduce to the reader.

It is now more than eighteen months ago that he commenced in the columns of the "Byzantis," a Greek orthodox newspaper, published at Constantinople, the issue of a "Treatise on the Union of the Armenians with the Catholic Orthodox Church." This Treatise, commenced on the 1st of July, 1864, was continued in twenty numbers of the Journal, until October 24th of the same year, from which date it was interrupted until November 3rd, 1865, when it was resumed, and is still being continued in the same Journal.

This most learned and valuable argument, historical and doctrinal, for the orthodoxy of the Armenian Church, so long suspected by the Greeks to be tainted with Monophysite heresy, is one of the most remarkable phenomena of modern times, as it is certainly one of the most able controversial works of this century. But it would be beside my present purpose to enter into a review of it in these pages. My purpose in referring to it is, to introduce a portion of the Work which is of the greatest practical importance to ourselves at the present juncture, when the possibility of the restoration of union between the Anglican Church and the Orthodox Eastern Church is occupying the attention of so many members of our Com-

[1] Isa. xi. 13.

[2] Holy City, vol. ii., pp. 554—556.

munion, and has already so far attracted the attention of the Convocation of Canterbury, that a Committee of the Lower House was appointed in 1864, for the purpose of considering the subject, and has been reappointed in the new Convocation.

At such a time, nothing could be more opportune than the opinion of a learned Prelate of the Orthodox Eastern Church on the means to be adopted with a view to restoration of intercommunion between two long-estranged branches of the Christian family; and it cannot be wrong to regard this action, taken by the Metropolitan of Chios, as providential, in view of our aspirations after communion with Eastern Christendom. It is certainly most remarkable that a Greek Archbishop, having no knowledge, as would appear, of the recent progress of opinion in this country in favour of the re-union of Christendom, should have furnished, with an entirely different view, precisely what was most wanted for the guidance of our own conduct in opening negotiations with the East.

The Treatise is divided into Chapters, of which four were completed before the suspension of the work in 1864. Of these, Chapter I. is occupied with "the Introduction and Progress of Christianity in Armenia." Chapter II. deals with "The Schism of the Armenian Church, and its Dogmatical difference from the Orthodox." In the course of this discussion is introduced an account of the various attempts that have been made from time to time to bring about a reconciliation of the Orthodox and Armenian Churches; and long extracts are given from a Dialogue between Nerses IV., Catholicus of Armenia, and Lysias Theorianus, who was appointed by the Emperor Manuel Comnenus, on the part of the Orthodox, to confer with the Armenian Prelate on the subject of the restoration of communion. This Conference took place at Roum-Kale in A.D. 1175; and the very charitable opening of the discussion is so highly creditable to both parties, and so valuable as a precedent in all like attempts, that I translate part of it, as narrated by the Greek interlocutor.

The Catholicus.—"Having read the Imperial Letter, I understand it to be the will of the Emperor, and of the Holy Church of the Greeks, that if we will correct our errors, they are ready

to receive us as brethren. We desire, therefore, to be informed what are the points of Faith on which we have erred; and if we can be convicted canonically, with Scripture proof, we will fairly and willingly receive correction."

Theorianus.—"I beg your mighty Holiness to receive my remarks with your innate gentleness, and not to think my questions captious; but let this rule be observed in the interrogatories and answers on both sides:—When we hear any thing which seems of unsound meaning, not forthwith to conclude that it is heretical; but to inquire carefully, and ascertain the force of the expression, and the mind of him who adopts it."

The Catholicus.—"You say well. So be it."

The third Chapter of the Treatise relates to "The Phases and Variations of Worship among the Armenians."

The fourth to "The Ritualistic Observances and Customs of the Armenian Church."

The fifth Chapter of the Treatise, with which the work was resumed in November last, is that which has the most immediate practical interest for us, as laying down principles directly applicable to our case. It discusses the question, "How the Union of the two Churches may be arranged." Its importance demands that the general principles laid down in this admirable scheme should be given in full.

"*In what Manner the Union of the two Churches may be effected.*

"For the success of this much-desired union two things are required: (1) The appointment of a Commission for the preliminary investigation and explanation of existing differences; and, (2) The adoption of certain concessions and accommodations, on the basis of the ancient precedents of the Catholic Church.

"*Of the Appointment of a Commission.*

"1. The Commission to be appointed for the explanation of differences and the consideration of the preliminaries of Ecclesiastical Union, shall be mixed, being selected from the most enlightened Clergy of the two Churches.

"2. The members of the Commission to be chosen by each side shall be equal in number, considering the question on a perfectly equal footing, and in a spirit of brotherhood.

"3. No inquiry shall be made concerning the validity of the Orders and of the Baptism of the Armenians; because all doubt on this point is a contradiction to the design of negotiations with a view to the union and reconciliation of Christian brethren, inasmuch as such negotiations of necessity presuppose the acknowledgment of these, as being incontrovertibly fundamental elements of Christianity: and consequently all doubt upon this point renders the appointment of a Commission impracticable; for how can we confer with men who are supposed to be without a priesthood and unbaptized, in other words, with heathens, and consult with them on a footing of equality and brotherhood concerning the doctrines of the Christian faith?

"4. Since nothing is more easily excited than national jealousy, therefore, for the removal of all suspicion (by which the whole object of the negotiations may be defeated) of a secret attempt either to Hellenize the Armenian Church or to Armenianize the Hellenic Church, it is necessary that it should be agreed that neither of the two Churches claims to impose its own Ecclesiastical discipline, or its own usages and customs, upon the other; but, on the contrary, should be ready to waive or even to abandon these, so far as they shall be proved contrary to Catholic tradition, and to admit the customs of the other, no longer as Hellenic or Armenian, but as Œcumenical, as being in manifest agreement with the Apostolical Constitutions, the decrees of Œcumenical Synods, and the teaching of the Holy Fathers.

"5. Since the negotiations themselves will be a continuation of those held at Roum Kale and Tarsus in 1179, it is requisite that in the proceedings of the Commission should be set forth an historical account connecting the Old and the New.

"6. Since secresy in negotiations of this kind may give rise to national suspicions, and possibly afford weapons to the evil designs of the enemies of the Union, and particularly of the Romish Priests, we therefore think it requisite that the Proceedings of the Commission should be published in a Report drawn up in Greek, Armenian, and French. Besides this, Publicity will have the advantage of inviting the expression of opinions upon the points in question on the part of learned Christians, and will enlighten and prepare the public mind of both Christian nations for Union.

"7. The subjects to be discussed shall be (1) The Two

Natures in Christ; (2) Unleavened Bread; (3) The Holy Oil; (4) The Hymn "Trishagion;" (5) The Feast of the Nativity of Christ; and (6) Fasts.

"8. Should any custom of the Armenian Church be found in disagreement with Catholic tradition and sacred antiquity, but of which the correction shall be shown to be impossible, in consequence of its having become, through the use of many centuries, rooted in the conscience of the whole body of a Christian people,—in order that the work of Union may not come to naught, or in other words, that no violence be done to the Law of Love, which is the sum of the Gospel, the observance of that custom must be conceded. In such a case, let the Greek and Armenian members of the Commission take for their rule the maxim of the holy Theophylact:—"Not every custom hath power to sever from the Church, but only such as involve difference of doctrine." (It is evident, however, that the final decision with regard to such concession is reserved for the whole Church.) But it is requisite that records of all the circumstances of such concession, and of the ancient Ecclesiastical precedents by which it is supported, should be made with circumspection in the Proceedings, to the removal of any possible offence.

"9. The Proceedings of the Commission, when complete, shall be submitted, in the first place, to the separate consideration of the Ecclesiastical authority on either side—I mean the Orthodox and the Armenian; who afterwards may proceed to public consideration of them in Synod: communicating to each other their own Faith in a special Report, and their agreement upon the questions of secondary importance; setting it forth in a spirit of Christian love, and at the same time submitting the solemn proceedings of their public and Synodical deliberations to the eye of the Churches every where in communion with them, for Œcumenical decision, as has been customary; and after this the work of Union shall be perfected by the salutation in Christ of the holy Pastors of the two Churches, and by common participation in the most Holy Mysteries; for the cause of offence having been removed, love must be confirmed by communion.

"Thus far concerning the mixed Commission."

The application of these principles and this method of proceed-

ing, *mutatis mutandis*, to our advances towards reconciliation with the Orthodox Church of the East, is so obvious that it is quite unnecessary to enlarge upon it here. But the following reflection may be useful for those who, in view of the stupendous difficulties to be surmounted, have perhaps been unduly discouraged by the unfavourable remarks on these efforts of ours from several influential quarters.

If the learned and large-hearted Metropolitan of Chios can see no insurmountable difficulties in the way of restoration of communion between the Orthodox and Armenian Churches, it may well be hoped that the same intelligent charity would admit the possibility of a reconciliation of the Anglican Church to the great Orthodox Church of the East: For while the variations in the Armenian version of the Nicæno-Constantinopolitan Creed [3], as compared with the original, are far greater and more numerous than those in our version, the Anglican Church has always explicitly accepted the doctrine of the Fourth Œcumenical Council, which was formally rejected (however under an erroneous impression) by the Armenian Church at Tiben in A.D. 491.

As it is very important to ascertain the disposition towards the Anglican Communion of one who has shown himself so competent to deal with the delicate and complicated questions at issue between the Orthodox and the Armenians in a spirit of Christian charity and conciliation, I am happy to be able to quote from another work of the Metropolitan of Chios his opinion of the English Church, which shows a juster appreciation of our position since the Reformation than is common among foreign divines, and also a larger acquaintance with our Ecclesiastical history than is at all general even among ourselves.

The following notices of the Anglican Church occur in two notes to a very remarkable work of the Metropolitan Gregory, entitled "The Voice of Orthodoxy," the first part of which, published in Chios in 1861, is all that I have at present seen. It is, like the treatise which I have above noticed, full of learning; and shows at the same time a wide grasp of Orthodox truth,

[3] This is given in an English translation in a note at the end.

and a considerable dialectical power to maintain and enforce it. It is in speaking of Protestant anarchy as the natural result of Papal despotism, that he thus discriminates between the English Reformation and that of the Continental Churches.

"The Anglican Church alone of the Protestant Communions, which have rejected both Fathers, and Synods, and Sacraments, and Hierarchy, and, in short, all Ecclesiastical Tradition—the Anglican Church alone, I say, after a long and terrible struggle, has been able, so far as circumstances permitted, to preserve from the deluge of innovation (μεταρρυθμίσεως) a portion of Orthodox Truth; as having accepted the power of Synods, the authority of Fathers, in part at least, and an Episcopal Hierarchy. And to such an extent did she resist the demands of the Calvinists and Puritans of the then Parliament, that, in the Synod assembled in 1603, she even ventured to excommunicate such as did not receive her discipline, her worship, and her ecclesiastical ordinances[4]; and in that of 1606, she nobly proclaimed, by Synodical act, the Episcopal Hierarchy to be apostolical and founded on divine authority[5]. But among all the Bishops of the Anglican Church the most distinguished in the struggle against the Calvinists, was Montagu, Bishop of Norwich, and Laud, Archbishop of Canterbury. For the former preached, in addition to other things, the divine authority of the Seven Sacraments, and the latter secretly excited the Court and the Universities to a regard for the Fathers and Councils, at the same time restoring the fonts, the altars, the ecclesiastical furniture and vestments, and bringing back to the eastern end of the chancel the moveable tables which had been set up, in more Calvinistic fashion, in the middle of the churches, &c. Laud's assistants in these measures were James I. and his son Charles I., against whom the Calvinists, under the leadership of Cromwell, raised an insurrection, and brought him to the scaffold, chiefly because he would not consent to the destruction of the Episcopal order; putting to death, at the same time, his spiritual father, the venerable Laud."

This sketch—allowing for such chronological and historical

[4] See Canons 3, 4, 5, 9, 10, of 1603.

[5] He probably alludes to Canons 7 and 8, of 1603. There are no Canons of 1606. See also the Preface to the Ordinal.

inaccuracies as are excusable in a foreigner, and will be easily corrected by the intelligent English reader,—shows at least a thorough appreciation of the difficulties which the post-Reformation Church of England encountered from the persistent efforts of the Puritanical faction to deprive her of her distinctively Catholic elements; and the following extract, which the Metropolitan cites approvingly from Bishop Andrewes's answer to Cardinal Perron,—in evidence that the Anglican Church "distinctly recognizes the Power of Councils, and the authority of the Fathers,"—will still further prove that he has rightly understood the distinctive principles of the Anglican Church:—

"'The blessed Chrysostom, in his thirty-third Homily on the Acts, when discussing the question how the true Church can be distinguished among the many societies which claim that name, teaches that there are two criteria for deciding this question:—first, the Word of God, then the antiquity of the doctrine, not thought out by any modern but known from the beginning of the nascent Church. The King and the Anglican Church embracing these two criteria with all their heart, declare that they recognize that doctrine as both true and necessary to salvation, which, flowing from the fountain of Holy Scripture, by the consensus of the ancient Church, as through a channel, has been derived to these times. . . . . The King, therefore, and the Anglican Church declare that they admit the first four Œcumenical Councils [6].'

"But in later times the salutary inclination of this Church towards Orthodoxy and sacred tradition was somewhat checked, through the introduction into it of the spirit of individualism, and above all by the practical application of the Thirty-nine Articles put forth under Edward VI. and Elizabeth However, notwithstanding this, since this Church accepts two salutary principles,—viz., on the one hand, the authority of Councils and the tradition of the ancient Church, if only theoretically; and, on the other, logical inquiry and investigation,—we are persuaded that by the Divine aid and assistance the hour will come, as it never yet has, when the attempts for the union of the British with the Orthodox Church of the East, undertaken in the time of the memorable Jeremiah, Patriarch of Constantinople,

[6] *Casaubon's Letters*, pp. 493. 498.

and interrupted by circumstances, shall be renewed and brought to a successful termination; and the union shall, by God's grace, be arranged, through impartial investigation conducted in a spirit of Christian love; by the Anglican Church wholly embracing the other three most venerable Œcumenical Synods and the local Synods confirmed by them, and the rest of the doctrines and traditions of Orthodoxy; remembering among other things, that the first founder of Christianity in the most powerful, God-fearing, Christ-loving England, was a Greek, viz. Theodore, Archbishop of Canterbury [7]. This persuasion of mine is strengthened by the leaning of many learned Englishmen towards Orthodoxy, which has been for some time past manifested in their most weighty works on the Eastern Church [8]."

Of the earlier history of the Church he writes as follows, in speaking of the usurpations of the See of Rome, as based on the false Decretals:—

"Not only did the Popes manage to extend their power on the Continent of Europe, but even over the British Islands, although the Britons had received the light of Christianity, not from Rome, but from the Greek Churches of the Lesser Asia, as is clear from certain customs common to the Britons and to the Greeks in Asia,—such as the practice of observing Easter on the 14th of the month of March, and baptizing heretics who submitted to Orthodoxy; practices which were manifestly opposed to those of the Roman Church, according to the very witness of Augustine, who was sent on a mission to the British Islands by Pope Gregory the Great in A.D. 596. "There are," he said to the British Bishops, "customs among you contrary to ours." Further, the English word *Church*, derived from the Greek *Κυριακόν* [9], witnesses to the Hellenic descent of the Anglican Church,—for, be it known, the Latins use in this signification the word *Ecclesia*, but *Κυριακόν* they translate *dominicum*. Christianity was introduced into these islands very

[7] It is quite correct to say that Theodore consolidated and extended the British Church; but that he was "the first founder" of Christianity among us is in no sense true, as indeed is clear from the Metropolitan's own statement in this note.

[8] *The Voice of Orthodoxy*, pp. 11—13, note.

[9] In an interesting controversy on this question, carried on in the columns of the *Times*, in the month of January, 1866, this view is ably advocated by Professor Max Müller. See *Times*, Jan. 10, 1866.

early, according to the testimony of Tertullian, who flourished about the middle of the second century (Britannorum inaccessa Romanis loca Christo subdita). Already in the third century there were these three Metropolitan Sees, those of York, London, and Caerleon,—to which many Bishops were subject,—because the country was divided politically into three provinces, which were called respectively 'Maxima Cæsariensis, Britannia Prima, and Britannia Secunda.' Further, in the Acts of the Council of Arles, assembled under Constantine the Great, in A.D. 314, against the Donatists, the following signatures of three British Bishops are subscribed, viz., Eborius, Bishop of the city of York, of the Province of Britain; Restitutus, Bishop of the city of London, of the above-named Province; Adelphinus, Bishop of the city Colonia Londinensium [10]. Then as the first foundation of the British Church was due to Greek Bishops, so its consolidation and extension was owing to the Greek Archbishop of Canterbury, Theodore, who is mentioned as follows, in the Acts of the Sixth General Council [1].

"Then we hoped that Theodore, from Britain, our fellow-servant and fellow-Bishop, Archbishop of the Great Island of Britain, and Philosopher, with others living dispersed in those parts, should thence have been united with our humility [2]."

I proceed to offer a few remarks on the discriminative and appreciative views of the Anglican Church expressed in these two passages.

1. We have lately been advised, in a letter from Athens, by a well-informed writer, favourably inclined to the union of the Churches, that "much effort should be directed to showing in a strong light the differences of both the historical position and the doctrines and usages of the Church of England as distinguished from other Protestant communities." He adds: "This, I may venture to say, even the most learned of Eastern ecclesiastics are utterly ignorant of [3]."

It is, then, a great satisfaction to find in the Metropolitan of Chios an exception to this almost universal rule. He recognizes

[10] Labbe, Concil. tom. i., p. 1439.

[1] Collection of Acts, tom. ii., p. 554. The words of those of Paul III., Patriarch of Constantinople.

[2] *Voice of Orthodoxy*, pp. 86, 87.

[3] *Union Review* for November, 1865.

in the English Church precisely those characteristic features which commended her, two centuries and a half ago, to the candid and impartial foreigner from whom he quotes; who, wearied with the Puritanism of continental Protestantism—which had "no taste for any thing in religion except novelty"—found, during his voluntary exile, a solace for his sorrow, in that, "in this kingdom, he recognized the form of the ancient Church which he had learnt from the writings of the Fathers [4]." It is Isaac Casaubon, who, having been present at the consecration of an Archbishop and two Bishops for the Church in Scotland, thus writes, with an ecstasy of admiration: "I witnessed those rites, and the imposition of hands, and the prayers on that occasion. O God, how great was the pleasure it afforded me! Do Thou, Lord Jesus, preserve this Church, and to our Puritans, who see these things, grant a right judgment [5]!"

Of the English hierarchy he writes: "I am in daily intercourse with the Bishops, most learned, most wise, most pious, and—what is new to me—most ardently attached to the ancient Church [6];" and generally of the English Reformation he expresses himself in language which is singularly coincident with that in which the Metropolitan Gregory credits us with having retained the two principles of reverence for authority and logical investigation. "If I am not mistaken," he writes, "the soundest part of the whole Reformation is in England, where, together with devotion to truth, there flourishes also devotion to antiquity [7]."

2. But if the Metropolitan is correct in his estimate of the principles on which the Reformation in England was conducted, he has also divined with singular accuracy the influences which have checked the growth and development of the Catholic, or, as he styles it, the Orthodox element in the Anglican Church during the last two centuries; these are, according to him, a "spirit of individualism," and "the practical application of the Thirty-nine Articles [8]."

The former of these he regards as directly antagonistic to the

[4] Is. Casauboni Epistolæ, No. 703, p. 369 (Ed. 1709).

[5] Vita, p. 53. This was A.D. 1611.

[6] Epist. 703, p. 369.

[7] Epist. 837, p. 489 a.: "Quod si me conjectura non fallit, totius Reformationis pars integerrima est in Anglia; ubi cum studio Veritatis viget etiam studium Antiquitatis."

[8] τὸ πνεῦμα τοῦ ἀτομικίσμου . . . πρακτικὴ ἐφαρμογή.

Œcumenical or Catholic spirit, which he claims as the characteristic of Eastern Christianity: by the latter he apparently alludes to the tendency to regard the Thirty-nine Articles as a body of Divinity, superseding or expanding the Catholic Creed of universal Christendom; the result of which has been to disturb the harmony and to destroy the proportions of the Faith, by throwing into the shade many vital truths, and bringing into undue prominence matters of minor importance, until at last we found ourselves subjected to the iron bondage of a traditionary standard of interpretation, of recent growth and of no real authority.

And it deserves to be noted, in confirmation of these remarks, that, while those of our English theologians who have commented on the Catholic Creed—or even on any particular Article of the Creed—have produced standard works worthy to rank among the great dogmatic treatises of the patristic ages; such as have chosen what at first may appear the broader, but is in fact the narrower, field of the Articles, have sunk with their subject to the level of ordinary polemics.

These evil effects of a tendency to erect the Articles into a system of Theology—which was certainly far from the thought of their original framers—are now becoming every year more widely recognized among ourselves; but it is a subject of equal wonder and gratification to find that they are so distinctly recognized by a foreign divine, who has, moreover, so firmly grasped the idea as to be able to express it in two words!

It will be a source of gratification to the Metropolitan, to be assured of the correctness of the suspicion which he himself seems to entertain—that these blemishes are not of the essence of the Anglican Church, but merely parasitical excrescences, the growth of the puritanical leaven which has so long striven in vain to eliminate the Catholic elements from our ecclesiastical system, and so to extinguish the light of evangelical truth.

The theory of the Anglican Church, as laid down in its authorized formularies, and understood by its standard divines, is precisely that of the Orthodox Eastern Church, as explained by the Metropolitan, and interpreted to me by a learned member of the Greek Church. "It is lawful for us to search the Scriptures," writes my friend[9], "not certainly for the purpose of

[9] Professor J. N. Valetta, the learned Editor of the Letters of Photius.

conforming our own private interpretation to an individual doctrine; but in order to submit the individual doctrine (which the Metropolitan calls *ἀτομικισμόν*) to the interpretation of the Church. The opposite of this is the case in the West, where each individual is at liberty to frame his own doctrine according to his private interpretation:—a fruitful source of many and divers interpretations and opinions."

It were beside the purpose of this Tract to enter into the proof that the former part of this contrast describes the rule of Faith in the Anglican as in the Eastern Church. It may suffice to say, that "the right of private judgment," and "the spirit of free inquiry"—the unrestrained exercise of which, as described in the latter part, is the principle of pure Protestantism,—has as little warrant in the one as in the other.

Neither yet are the limits of synodal authority recognized by the Church of England restricted, as the Metropolitan seems to suppose, to the first four General Councils. There is no question among Anglican divines as to the authority of the six Œcumenical Synods which have been received or approved by the Catholic Church; although, in common with St. Gregory and other high authorities in the Eastern and Western Church, they regard with peculiar honour the first four as the most important, and virtually including the other two, which were in a manner supplementary to them. As to that which is reckoned the seventh by the Eastern Church, it is hoped that the Church of England could show canonical cause why she should not be required to accept it, and that it might be brought within the limits of the concessions which the Metropolitan advocates as essential to give effect to the law of charity.

As, however, it is intended to devote one Tract of this series to the consideration of the whole question of the authority of Councils in the Anglican Communion, it is unnecessary further to enlarge upon the subject in this place.

3. One other statement of the Metropolitan calls for a correction; viz., that in which he expresses a confident hope that the attempt once made "for the union of the British with the Orthodox Church of the East," will be renewed with better effect.

It ought to be distinctly understood, that the attempt here referred to, however much it may have deserved and commanded

the sympathy of English Churchmen in later times, was in no sense the act of the English Church; but of a small and (at that time) inconsiderable section, which had separated itself from the National Church thirty-five years before, and designated itself the Catholic Remnant,—being, in fact, the body now known among ourselves as the Non-jurors.

All complicity in their proceedings was in fact distinctly disavowed at the time by the then Metropolitan of Canterbury, Archbishop Wake, in a letter to Chrysanthus, Patriarch of Jerusalem, in which he further declared the schismatical position in which the Non-jurors stood to the English Church.

The Anglican Church, then, as such, while, on the one hand, it is in no way responsible for the sentiments expressed by the Non-juring Bishops in their correspondence with the Easterns, is, on the other hand, no way involved in the injurious misconceptions of the Patriarch Jeremiah, who (under an unintentional error no doubt) identified the Anglican with the Calvinistic doctrines, condemned in the Synodical Confession of the Patriarch Dositheus in the Council of Bethlehem.

It were, then, a serious error to connect with that movement—prompted, no doubt, in great measure, by the natural desire to find support for a sinking cause in an alliance with the Eastern Church—the present yearning after Unity in the heart of the Anglican communion, which is rather the evidence of reviving Catholicity and of more active spiritual life and energy, both in the mother Church of England and in her American daughter, where this recent movement in fact originated.

Least of all can the Anglican Church take cognizance of the still earlier correspondence between the Eastern Patriarchs and the Lutheran divines of Wirtemberg in the sixteenth century, to which we have been sometimes referred. We are neither Lutherans nor Calvinists; and we claim to be judged by our own standards and formularies,—not as interpreted by prejudiced adversaries, whether of Rome or Geneva, but by our own divines, according to the analogy of the Catholic faith; and we have now, at length, in the discriminative appreciation of our true position manifested by Gregory of Byzantium, Metropolitan of Chios, an earnest and pledge that we shall not urge our claim in vain.

APPENDIX.

I. *The Armenian Creed.*

THE following is a translation of the Armenian Version of the Creed, as recited in the Baptismal and Eucharistical Offices of that Church. The additions to our received Version of the Niceno-Constantinopolitan Creed are marked by italics; omissions or other variations are given in the foot notes :—

"We believe in One God, the Father Almighty, Maker of heaven and earth, of [1] things visible and invisible.

"And in One Lord Jesus Christ, the Son of God: born of God the Father, only-begotten [2], *of the same essence with the Father,* God of God, Light of Light, Very God of Very God: begotten, not made; consubstantial with the Father: by Whom all things in *heaven and in earth, visible and invisible,* were made: Who for us men and for our salvation came down from heaven, *was Incarnate,* became Man; was born *perfectly* of the *Holy* Virgin Mary by the Holy Ghost: *by Whom He took the body, the Spirit, the mind, and all that is in man, truly and not only in appearance:* suffered, was crucified [3], buried; rose again the third day [4], and ascended into heaven *in that same body;* and sat down at the right hand of the Father: He shall come, *in that same body, and with the* glory *of the Father,* to judge the quick and the dead: Whose kingdom shall have no end.

"And we believe in the Holy Ghost [5], *uncreate and perfect,* Who spake *in the Law, by* the Prophets, *and in the Gospels, Who*

[1] Omits *all.*
[2] Omits *before all worlds.*
[3] Omits *for us under Pontius Pilate.*
[4] Omits *according to the Scriptures.*
[5] Omits *the Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified.*

came down at the Jordan, announced Him that was sent, and dwelt in the Saints. And we believe in one only [6] Catholic and Apostolic Church, also in one Baptism, in *repentance, in the forgiveness and* remission of sins, in the resurrection of the dead, *in the everlasting judgment of souls and bodies, in the kingdom of heaven,* and in life everlasting.

"The Catholic and Apostolic Church anathematizes those who say that there was a time when the Son did not exist; or that *there was a time when the Holy Ghost did not exist;* and those who say that the Son of God, *or the Holy Ghost* are of nothing, or of another substance, or that they admit of change or conversion."

The following remarks are suggested by the variations thus indicated in the National Creed of the Armenian Church :—

1. These variations do not destroy its agreement with the Niceno-Constantinopolitan Creed, since neither do the omissions imply the rejection of any necessary doctrine, nor do the insertions introduce any heterodoxy. Rather, the drift of all the insertions relating to the second Person in the Holy Trinity, would seem to indicate that they were prompted by a jealous care to guard the doctrine of His true Humanity; and it is very possible that this precaution was necessary among the Armenians, at a period subsequent to their adoption of the Catholic Creed; as the contiguity of their country to Persia,—the birthplace and cradle of all the heresies which impinged on the proper humanity of our Incarnate Lord,—may have perpetuated this controversy there after it was set at rest in the West.

2. But if the many formal alterations of the symbol by the Armenians present no insuperable bar to their readmission to the Communion of the Orthodox Church, so long as the dogma is maintained inviolate; no more ought the much less important formal variations of the Western Church to hinder the restoration of Inter-Communion, if the Greeks can be persuaded that those variations do not involve any dogmatic differences.

3. The Armenians are not put without the pale of Orthodoxy because their Creed does not profess the single Procession. Why should Anglicans be excommunicated for professing the double

[6] Omits *holy*.

Procession, while they profess at the same time their firm adherence to the μοναρχία, and protest against any heretical conclusions which it is attempted to deduce from that formal variation?

4. The way has been long since paved for such authoritative explanation on the part of the Anglican Church. The Royal Commissioners on the Prayer Book in 1689 offered the following suggestion on the clause in the Nicene Creed: "Who proceedeth from the Father and the Son."

"It is humbly submitted to the Convocation whether a note ought not here to be added with relation to the Greek Church, in order to our maintaining Catholic Communion."

5. Who can doubt that if both parties were actuated by the spirit which dictated the Conditions of Reconciliation, cited above in p. 10, there would be no difficulty in Convocation framing such an explanation as the Commissioners proposed, and no hesitation in the Orthodox Eastern Church to accept it?

6. And surely, had the Latin Church been content to rest their justification of the addition on the modest plea urged by St. Anselm in the following passage,—which so distinctly recognizes the right of even National Churches to prescribe formularies for their own public use, so long as they are consistent with sound faith,—the Greeks could never have refused to accept the orthodox interpretation of it; else they had been chargeable with the schism, and all its lamentable consequences.

St. Anselm thus speaks of the addition of the "Filioque," in his work on the Procession of the Holy Spirit (cap. xxii.) :—

"Quod autem quæritur quare hoc Græcorum Ecclesiæ consensu factum non est: Respondemus; quia et nimis erat difficile Latinis eorum Episcopos ad consulendum de hac re colligere; nec erat necesse, unde non dubitant hoc in quæstionem adducere. Quæ est enim Ecclesia, quæ vel per amplitudinem unius regni dilatatur, cui non liceat aliquid secundum rectam fidem constituere, quod in conventu populi utiliter legatur aut cantetur? Quanto ergo magis licuit Latinis, hoc constanter proferre, in quo omnes gentes et omnia regna quæ Latinis utuntur literis, pariter concordant."

II. *Archbishop Wake's Letter to Chrysanthus, Patriarch of Jerusalem.*

This Letter, copied from the Wake Correspondence in Christ Church Library, Oxford, has been kindly placed at my disposal by my friend, E. S. Ffoulkes. It has never before been published, and is not even alluded to by Dr. Brett in his account of the correspondence between the Non-jurors and the Eastern Prelates, although he does refer to a letter of Chrysanthus to Archbishop Wake, sending copies of proposals to him, &c. Brett only says of the Archbishop: "Wake behaved with great prudence and discretion in the case, not exposing the papers, nor suffering them to be ridiculed[1]."

The letter is much to the present purpose, as expressing the hearty sympathy of the then Metropolitan of England for the Orthodox Church of the East:—

[*From Archbishop Wake, Epist.* 26, *No.* 298, *Christ Church Library.*]

Sanctissimo Præsuli
Patriarchæ Hierosolymitano,
Gul. pr. d. Arcps. Cant. totius Angliæ
Primas et Metropolitanus
Serenissimo Principi ac D^no.,
Georgio Dei Gr. Magnæ Britanniæ, Franciæ, et Hyberniæ Regi,
a Sanctioribus et Secretioribus Consiliis. S. P. B.

Libros quos ad me mittere dignatus es, Beatissime Pater, per manus nuncii fidelis tuique domestici, Marci Nomici, recepi: et maximas Paternitati tuæ gratias ago pro insigni illâ benevolentiâ tuâ, quâ me hominem tibi incognitum, tantoperè a te terrâ marique disjunctum, cumulare benignè voluisti. Nequeo dicere, Pater Reverendissime quantum nobis consolationis et lætitiæ sit in prioribus duobus voluminibus tuis, (quæ sola Bibliothecarii conficere possint,) discernere quâ curâ, quâque constantiâ vos homines sapientissimi jura vestra contra Papalis tyrannidis indefessa consilia ac conamina tuemini; quæ non contenta ecclesiarum Latinarum libertates sub pedibus conculcasse, etiam in vos vestrasque ecclesias authoritatem sibi vendicare non dubitat, plurimosque passim e vestris in suas

[1] *Lathbury's History of the Non-jurors*, p. 358.

partes seducere pergit. Huic nefando molimini, tu, Pater consultissime, illustris prædecessoris tui vestigia secutus, vigilias tuas strenuè opponis. Utinam cæteri Præsules vestri tuum exemplum sequerentur. Deusque adeò conatibus vestris benedicat ut juribus atque libertatibus vestris integris et illæsis ad ultimum sæculorum finem ecclesia vestra fruatur.

Neque hujus rei etiam in altero illo tuo, non tam unius sedis, quam totius ecclesiæ historiæ, præclaro sane opere, obliti estis. In illâ passim deteguntur et lectoris ob oculos exhibentur ecclesiæ Romanæ errores: quantumque a purâ Evangelii tum doctrinâ tum etiam disciplinâ dicesserit, ostenditur: ut vel inde moniti discant ecclesiæ vestræ pastores et sibi et populo suo cavere.

Nos sanè dum ista contemplamur, firmiùs in ea quam a majoribus nostris accepimus libertate stare contendimus; nec jugo illi colla submittere, quod neque nos neque patres nostri ferre valuerunt.

Dum verò hæc ad Paternitatem tuam illustrissimam scribo, nullo modo præterire debeo, quod ante annum ab uno presbyterorum meorum, qui adhuc cum mercatoribus nostris Constantinopoli agit, accepi: Schismaticos scilicet quosdam ecclesiæ nostræ sacerdotes, sub ementitis archiepiscopi atque episcoporum ecclesiæ Anglicanæ nominibus, ad vos scripsisse, vestramque communionem cum iis quæsivisse; qui nullum locum aut ecclesiam in his terris habentes, ad vos schismatis ipsorum ignaros decipiendos animum appulerunt. Quis sit horum hominum status, quæ schismatis causa, a fideli illo presbytero meo, domino Thomâ Payne, plenius cognosces. Ille Paternitati tuæ referet, quàm iniquè a nobis secesserint; et quomodò, eodem tempore, et a Regiâ Majestate debitam fidelitatem, et ab Episcopis suis obedientiam suam subduxerint, ecclesiæque unitatem eo solo nomine violaverint, quòd legibus regni parendum esse censuimus; quòd illum pro Rege colendum existimavimus, quem proceres ac populus, quem totius Europæ principes atque respublicæ, Regem esse agnoverint, cuique imperium Britannicum jura regni, omniumque inter nos ordinum consensus, ad quos de his rebus statuendi potestas unicè spectat, detulissent.

Hinc de clero pauci, de episcopis pauciores, a nobis secedendum censuerunt. De populo plures in partes suas sollicitarunt; conventus separatim ab ecclesiâ instituerunt: eòque tandem

insaniæ pervenerunt, ut decidentibus primis hujus schismatis auctoribus, novos in locum eorum successuros episcopos sibi consecraverint. Hi sunt qui ad vos scribere ausi sunt. Hi qui vos ab ecclesiæ nostræ Communione seducere conati sunt. Quorum unus, ut audio, locum atque authoritatem meam sibi arripiens, non quidem se Cantuariensem archiepiscopum appellare sustinuit, sed novo titulo *πρῶτον ἐπίσκοπον* nominavit. Ab his, ut porro cavere sobrii pergatis, paternitatem tuam oro atque obtestor. Nos interim Ecclesiæ Anglicanæ veri episcopi ac clerus, uti in omnibus majoris momenti articulis eandem vobiscum fidem profitemur, ita eodem spiritu ac affectu vobiscum, (quoniam aliter tam longe a vobis dissiti non possumus,) communicare non desistemus: omniaque vobis felicia atque pacata precari. Ego verò, uti tuæ Beatitudini speciatim me addictissimum profiteor, ita ut in orationibus atque sacrificiis tuis ad sacra Dei altaria me reminiscaris, impensissimè rogo. Teque semper in Domino benè valere jubeo. Dat. ex ædibus meis archiepiscopalibus. Septembr. A°. R. M.DCC.XXV."

GILBERT AND RIVINGTON, PRINTERS, ST. JOHN'S SQUARE, LONDON.

FIRST REPORT

OF THE

EASTERN CHURCH ASSOCIATION.

JUNE 1866.

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1866.

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The Eastern Church Association.

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Ἵνα πάντες ἓν ὦσιν.

Patrons.

The Most Rev. His Grace the Lord Archbishop of Dublin.

The Most Rev. His Eminence the Archbishop of Belgrade, Metropolitan of Servia

The Most Rev. the Lord Bishop of Cape Town, Metropolitan of South Africa.

The Right Rev. the Lord Bishop of Oxford.

The Right Rev. the Lord Bishop of Salisbury.

The Right Rev. the Lord Bishop of Sodor and Man.

The Right Rev. the Lord Bishop of Moray and Ross, Primus of Scotland.

The Right Rev. the Lord Bishop of Brechin.

The Right Rev. the Lord Bishop of Edinburgh, (Coadjutor).

The Right Rev. the Lord Bishop of Columbia.

The Right Rev. the Lord Bishop of Gibraltar.

The Right Rev. the Lord Bishop of Ontario.

The Right Rev. the Lord Bishop of Toronto.

The Right Rev. the Lord Bishop of Schabatz.

The Right Rev. W. Ingraham Kip, Bishop of California.

The Right Rev. J. Williams, Bishop of Connecticut.

Chairman.

The Hon. George F. Boyle.

Standing Committee.

The Rev. T. T. Carter.
The Rev. J. C. Chambers.
The Hon. and Rev. Canon Courtenay.
The Rev. W. Denton.
The Rev. Provost Fortescue.
*The Rev. W. Fraser, D.C.L.
*The Rev. W. T. Greive.
The Rev. Prebendary Liddon.
*The Rev. P. G. Medd.
The Rev. J. M. Neale, D.D.
*The Rev. George Nugée.
*The Very Rev. Arch-Priest Popoff.

*The Rev. George Williams, B.D.
Ven. Archdeacon Wordsworth, D.D.
The Rev. Warwick R. Wroth.
R. Brett, Esq.
*John Boodle, Esq.
Cyril C. Graham, Esq.
H. T. Parker, Esq.
*H. E. Pellew, Esq.
Lord Henry Scott, M.P.
The Hon. Henry Walpole.
The Hon. C. L. Wood.

* Members *ex-officio*.

Honorary Secretary.—H. E. Pellew, Esq., 22, Boltons, S.W., London.

Honorary Treasurer.—John Boodle, Esq., Surbiton, S.W., London.

The Eastern Church Association

HAS BEEN FOUNDED FOR THE FOLLOWING OBJECTS:—

I. To inform the English public as to the state and position of the Eastern Christians, in order gradually to better their condition through the influence of public opinion in England.

II. To make known the doctrines and principles of the Anglican Church to the Christians of the East.

III. To take advantage of all opportunities which the Providence of God shall afford for Intercommunion with the Orthodox Church, and also for friendly intercourse with the other ancient Churches of the East.

IV. To assist, as far as possible, the Bishops of the Orthodox Church in their efforts to promote the Spiritual welfare and the education of their flocks.

Members of the Literary Committee.

The Rev. W. Bright.
The Rev. W. Denton.
The Rev. W. Fraser, D.C.L.
The Rev. J. M. Neale, D.D.
The Very Rev. Arch-Priest Popoff.
The Rev. George Williams, B.D.

Members of the Russo Greek Committee of the Lower House of the Convocation of Canterbury, appointed 9th February, 1866.

The Archdeacon of Bucks, Prolocutor.

The Archdeacon of Taunton.
The Archdeacon of Nottingham.
The Archdeacon of Gloucester.
The Archdeacon of Westminster.
The Rev. Lord Alwyne Compton.
The Rev. Warden of All Souls, Oxford.
The Rev. Chancellor Massingberd.
The Rev. Canon Hawkins.
The Rev. Canon Seymour.
The Rev. Dr. Fraser.
The Rev. James Fendall,
The Rev. J. H. Randolph.

Members of the Russo-Greek Committee of the General Convention of the American Church, as re-appointed October 1865.

The Bishop of Maryland.
The Bishop of Illinois.
The Bishop of New Jersey.
The Bishop of Western New York.
The Rev. Henry M. Mason, D.D.
The Rev. Milo Mahan, D.D.
The Rev. A. N. Littlejohn, D.D.
The Rev. S. C. Thrall, D.D.
The Rev. Morgan Dix, D.D.
The Rev. J. Freeman Young, D.D.
Mr. S. B. Ruggles.
Mr. Murray Hoffmann.
Mr Samuel Elliott.
Mr. George C. Shattuck.
Mr. John H. Swift.

REPORT.

The Eastern Church Association having now been in active operation for two years, it seems desirable that a slight sketch of what has been already accomplished through its agency, should be submitted to the members of the Association and to the public. At the First General Meeting held on 13th April, 1864, four distinct objects were adopted as the basis of the Association, and to the immediate furtherance of these all its work has been directed. They are to the following effect:—

I. "To inform the English Public as to the "state and position of the Eastern Christians, in "order gradually to better their condition, through "the influence of Public Opinion in England."

This object has been much aided by the wide circulation which the Association has given to the Report of the Committee of Convocation upon Intercommunion with the Russo-Greek Church, presented 16th February, 1865 on behalf of the Committee by Chancellor Massingberd, a member of the Eastern Church Association. The principles upon which the Intercommunion of the Churches should be sought, are thus laid down in this Report: first, "To establish such relations between the two Communions "as shall enable the Laity and Clergy of either, to join "in the Sacraments and Offices of the other, without for-"feiting the Communion of their own Church; secondly, "That any overtures towards such an object should be

" made, if possible, in co-operation with those Churches " with which the Church of England is in Communion; " and thirdly, That such overtures whenever made, should " be extended to the other Eastern Patriarchates, and not " confined to the Russo-Greek Church." The Association has also disseminated in large numbers the papers of the Russo-Greek Committee of the American Church. Those already published, nine in number, are of great interest to all who desire to know what the Orthodox Church really is:—Nos. 3, 6, and 7 being translations of the Russian Primer, the Liturgy of S. Chrysostom, and the Offices for Holy Baptism, Confirmation, &c.:—Nos. 4 and 5, translations from the writings of the Metropolitan of Moscow, and of the late Metropolitan of St Petersburg:—while Nos. 1, 8, and 9 contain the history of the movement in the American and English Churches, and the last Report to the General Convention, with letters and other information bearing upon the same subject.

The Association has also engaged more directly in the work of making the Eastern Church known to English churchmen by the publication of its " Occasional Paper," No. III., entitled,—" Yearnings after Unity in the East," from the writings of the Metropolitan of Chios. It contains an account of the divisions between the Armenian and Orthodox Churches, and of the negotiations for their re-union now pending. For the translation of this important document, and for the valuable explanatory remarks, the Committee are indebted to the kindness of the Rev. GEORGE WILLIAMS, Senior Fellow of King's College, Cambridge.

Under this head, the Committee also think it well to mention as an encouraging token of progress, the fact that the subject of Intercommunion was publicly discussed at the Church Congress both at Bristol and Norwich, from the same point of view as the Eastern Church Association.

II. "To make known the Doctrines and "Principles of the Anglican Church to the "Christians in the East."

Two "Occasional Papers" have been published by the Association with this express aim, and the Committee desire to return their grateful thanks to the Rev. Wm. Stubbs, for his clear and succinct Treatise on "The Apostolical Succession in the Church of England," which forms No. I. and which, translated into Russ, will have a wide circulation in Russia. They would also thankfully acknowledge the kindness of the Rev. Dr. Pusey in permitting them to republish, as their second "Occasional Paper," an Extract from his "Eirenicon," on "The Essential Unity of the "Church of Christ."

Within the past year not a little has been done to make the principles and doctrines of the Anglican Branch of the Church known in Servia and Montenegro, by the visit to those countries of the Rev. Wm. Denton, and of several other clerical members of the Association. The Committee also venture to hope that, under God's blessing, much good may result from the mission to the East, which the Rev. George Williams, one of their number, is about to undertake. In the course of his distant travels, he proposes to visit the Metropolitan of Chios, the Prelates of the Russian Church, and many Eastern Bishops and Ecclesiastics; while, as the accredited representative of the Association, he will make it his especial work to prepare the way for future Intercommunion, and to smooth down, as far as possible, many of the difficulties arising from ignorance or misapprehension of the position of the Church of England.

III. "To take advantage of all opportunities "which the providence of God shall afford for "Intercommunion with the Orthodox Church, and "also for friendly intercourse with the other "ancient Churches of the East."

With regard to the more active measures for Intercommunion contemplated under this head, the Committee have much pleasure in referring to the large and influential Conference of the members and friends of the Association, held in London on the 15th of November, 1865. All who were present, including several Bishops and many Church dignitaries and distinguished laymen, had been invited to meet Prince Orloff, the Russian Minister at Brussels, who was introduced to the meeting by the Bishop of Oxford, and in an able speech expressed his hearty sympathy with the objects of the Association, and the hope he entertained of the future Intercommunion of the severed Branches of the Church. Nothing could have been more encouraging to all who seek for unity than the whole tone of the meeting; but, in deference to the wishes of the Prince and his companions, the proceedings were kept strictly private, and the first report which appeared was an imperfect translation of a letter from Prince Orloff himself, extracted from a Russian newspaper by an anonymous writer at Berlin. We cannot refrain from quoting one sentence from a second letter, addressed by him to the *Times*, in correction of previous misrepresentations on the subject. "I have allowed a whole month to elapse in "silence, with the view of ascertaining how the idea of "Intercommunion would be received by my fellow countrymen, and I am most happy to be able to state that the "Russian press has greeted with the warmest of sympathy "the foreshadowing of a prospect of Christian Unity so "nobly put forward by the Eastern Church Association."

An American clergyman, who was present at the meeting, has since written a letter to one of the Church papers in New York, which, based on information furnished by the Honorary Secretary, contains a valuable record of the proceedings. It has since then been reprinted in *The Colonial Church Chronicle* of last May.

Since the commencement of the present year, the Association has done what lay in its power to restore "friendly intercourse with the ancient Churches of the "East," by causing a letter of Christian and brotherly greeting to be conveyed to the Synod of the Armenian Patriarchate assembled at Constantinople for the election of a new Catholicos of Etchmiadzine. It was presented by the Rev. C. G. CURTIS, on behalf of the Eastern Church Association, to the Patriarch of Constantinople, as President of the Synod. His Holiness, with whom Mr. CURTIS had a long and interesting interview, received the letter with the greatest kindness and courtesy, and promised to forward the reply of the Synod in due time.

The Committee have observed with much pain that the Abbé Guettée has allowed a series of articles upon the Anglican Church to appear in the *Union Chrétienne* calculated to spread erroneous ideas respecting the validity of her orders, and to discourage and impede the efforts of those who work and pray for the Re-union of Christendom. They regret the more such a course of action on his part, as his paper is one which has had, and might again have great influence for good. They are sorry to learn that their corresponding Secretary, the Arch-Priest WASSILIEFF, who sympathizes heartily with the Association, is about to leave Paris. They would at the same time acknowledge their obligations to the Very Rev. Arch-Priest POPOFF, Chaplain to the Russian Embassy in London, for his valuable assistance in translations, &c., and for his warm interest in carrying out their work.

IV. "To assist, as far as possible, the Bishops "of the Orthodox Church in their efforts to "promote the spiritual welfare, and the education "of their flocks."

In pursuance of this object, the Association has made grants at various times, having assisted the Very Rev. Philip Schulati, Archimandrite of Kustendjie in rebuilding his Schools, and having sent Books and pecuniary help to Montenegro and Servia through the Rev. Wm. Denton.

The Committee have much pleasure in stating that the present condition of the Association is in every respect satisfactory. Its financial arrangements have been found to work well, enabling the Committee to do whatever is found necessary without danger of debt. The list of its members, small indeed at first, has gone on steadily increasing, so that there are now two hundred and eighty-two Members and sixteen Patrons The latter are all Bishops, British, Colonial, Eastern, and American, including three Metropolitans, and this of itself is sufficient evidence of the wide-spreading interest in the course advocated by the Association. The only drawback to the satisfaction with which the Committee look back on the history of the Association during the last two years, is the grief, which they in common with all members of the Church feel, at the illness and sufferings of their dear friend and fellow-labourer,—John Mason Neale. They earnestly trust that his invaluable services may again be restored to the Church, of which he is so distinguished an ornament.

Although the revered author of the "Christian Year" was never able to take an active part in their proceedings, yet the Committee will always rejoice in the recollection that he was one of their number, and gave them his cordial sympathy. They earnestly trust that the same

spirit of love and humility which prompted the last words of JOHN KEBLE, that "he would willingly use any Office "which might be approved by the whole Church, if only "he were thought worthy," may always animate their Association.

In closing this Report the Committee would express their sense of the deep importance and significance of the publication, at the present time, of the Rev. Dr. PUSEY'S recent "Eirenicon." They are indeed thankful to GOD'S good Providence that the trumpet-call to Re-union has been blown, with no uncertain sound, by one of the foremost leaders of the English Church, and they trust that at that call an exceeding great army will gather together of all who, in East or West, desire to be One in their common Lord; and that He who has begun the good work will perfect it in His own time.

The Eastern Church Association.

The Treasurer's Statement of Accounts from 13th of April, 1864, to 13th of June, 1866.

RECEIPTS.

		£.	s.	d.
1864.	To Annual Subscriptions from Members,	33	2	6
	,, ,, from Associates,	1	10	0
	Donations,	28	11	6
1865.	To Annual Subscriptions from Members,	85	11	6
	,, ,, from Associates,	0	10	0
	Donations,	4	16	0
1866.	To Annual Subscriptions from Members,	21	8	0
	,, ,, from Associates,	0	10	0
		£.175	19	6

JOHN BOODLE, *Treasurer.*

EXPENDITURE.

		£.	s.	d.
1864.	By Payment to the Very Rev. Archimandrite Schulati for Church at Kustendjie,	17	17	0
	Printing Members' Paper No. 1,	6	0	0
	Advertisements,	7	2	0
	,, per Honorary Secretary,	2	19	0
	Honorary Secretary's Disbursements,	3	13	10
	Local Secretary's Disbursements,	6	5	6
	Mr. Cull, for Stationery,	0	12	6
	,, for Cheque Book,	0	2	0
1865.	By Russo-Greek Committee of American Church, School purposes at Monte Negro,	5	0	0
	Printing Members' Paper No. 2,	13	10	0
	Advertisements,	2	14	0
	Printing Reports and Circulars,	5	15	6
	Messrs. Parkins & Gotto, for Stamp,	1	1	0
	Treasurer's Disbursements,	1	19	9
	Expenses of Conference, 15th November, 1865,	1	9	0
	Honorary Secretary's Disbursements to 13th June, 1866,	6	17	8
		£.102	18	9
	By Balance,	73	0	9
		£.175	19	6

RULES

OF

The Eastern Church Association,

AS ADOPTED MAY 4TH, 1864.

1. This Association shall consist of Honorary and of Ordinary Members.

2. Archbishops and Bishops, Members of the Association, shall be Patrons, together with such Clergymen and Laymen as may be selected by the Standing Committee.

3. The Standing Committee shall also have the power of nominating the Honorary Members.

4. The affairs of the Association shall be managed by a Standing Committee, by whom Patrons and other Members shall be elected, and who shall have power to appoint a Treasurer, Secretaries, and such Officers as shall be found necessary.

5. The Patrons, Treasurer, Secretaries, and other Officers shall be *ex officio* Members of the Standing Committee. The other Members, not exceeding sixteen in number, shall be elected by the Association at the Annual Meeting, as shall be hereafter provided.

6. Every Ordinary Member shall be nominated in writing by two Members of the Association after the following form—viz., "*We, the undersigned, from our personal knowledge, recommend A. B. as fit and proper to become a Member;*" and upon such recommendation to the Secretary, the Committee shall have power to elect the person nominated. *The ordinary Subscription shall be not less than* 10*s.* 6*d. per annum, due on the* 1*st of January in each year;* but the Committee shall have the right of admitting clergymen and others able to advance the objects of the Association at a reduced subscription, and such persons shall be called Associates.

7. Ladies whose names are transmitted by any Member shall be admitted as Associates at the discretion of the Standing Committee, and have the privilege of attending the Anniversary and Special Meetings, Tickets for which will be forwarded to them.

8. The Standing Committee shall meet not less frequently than four times in each year, at such times and places as may be determined, and five persons shall constitute a *quorum*.

9. An Anniversary Meeting of Members shall be held every year, at which a statement of the operations and financial position of the Association shall be submitted; the time and place of holding such Meeting shall be determined by the Standing Committee, who also shall have power to call Special Meetings.

10. The Anniversary shall commence with a Special Service on behalf of the Association, at which the Holy Eucharist shall be celebrated and a Sermon preached.

11. Of the non official Members of the Standing Committee, the four who have been least frequent in their attendance during the preceding year shall retire at the Annual Meeting, and be ineligible for twelve months; should the number of Meetings attended be equal, that Member shall retire whose name comes first in alphabetical order. All such Vacancies, as well as those caused by death, resignation, or otherwise, shall be filled up at the Annual Meeting.

12. An Account shall be opened at the Temple Bar Branch of the London and Westminster Bank, in the name of the "Eastern Church Association."

13. Any alteration in the Rules of this Association shall be submitted to every Member residing within the limits of the United Kingdom, accompanied by a Voting Paper.

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PRAYERS FOR UNITY,

For the Daily use of Members of the Eastern Church Association.

In the Name of the FATHER and of the SON and of the HOLY GHOST.

For the Peace of the whole world, the Stability of the Holy Churches of GOD and the Union of all—Let us make our supplication to the LORD.

LORD, have mercy upon us.
CHRIST, have mercy upon us.
LORD, have mercy upon us.

OUR FATHER, &c.

O GOD, the FATHER of our LORD JESUS CHRIST our only SAVIOUR, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one SPIRIT, and one hope of our calling, one LORD, one faith, one baptism, one GOD and FATHER of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee: through JESUS CHRIST our LORD. Amen.

O LORD JESU CHRIST Who saidst unto Thine Apostles, "Peace I leave with you, My Peace I give unto you," regard not our sins, but the Faith of Thy Church, and grant unto her that Peace and Unity which is agreeable to Thy will, Who livest and reignest for ever. Amen.

O ALMIGHTY GOD, Who hast built Thy Church upon the foundation of the Apostles and Prophets, JESUS CHRIST Himself being the Head corner-stone; grant us so to be joined together in Unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee: through JESUS CHRIST our LORD. Amen.

At the conclusion of a Meeting.

The Grace of our LORD JESUS CHRIST, and the Love of GOD, and the Communion of the HOLY GHOST be with us all evermore. Amen.

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THE DIVINE

LITURGIES

OF OUR HOLY FATHERS

JOHN THE GOLDENMOUTHED

(S. CHRYSOSTOM),

AND

BASIL THE GREAT.

From the Greek and Russian.

LONDON:
JOHN SHEPHERD, 20, WARWICK LANE,
PATERNOSTER ROW, E.C.

"THE TRANSLATOR

TO THE

DEVOUT CHRISTIAN READER.

"*Dearly beloved Brother, in our* LORD, *and* GOD, *and* SAVIOUR, JESUS CHRIST,

"Be pleased to accept this Labour of Love of thine unworthy Fellow-Servant; who mindful of the Command, '*When thou art converted, strengthen thy Brethren,*' presenteth, with all Humility, these his Endeavours, for thine Attainment of the Truth, and everlasting Salvation: And, in return, assist him with thy Prayers, to the Throne of Grace and Mercy; that, whilst he offereth Instruction to others, he may so take Heed unto himself, that he become not a Cast-away.

"*Thus saith the* LORD, *Stand ye in the Ways, and see, and ask for the* old Paths, *where is the* good Way, *and walk therein, and ye shall find Rest for your Souls.*—Jerem. vi. 16.

"*Unto you that fear My Name, shall the Sun of Righteousness arise with healing in His Wings.*—Mal. iv. 2."

The foregoing beautiful address is prefixed by way of Dedication to an English version of the esteemed work of PETER MOGILA, sometime Metropolitan of Kieff, entitled "The ORTHODOX CONFESSION of the Catholic and Apostolic Eastern Church," (London: 1762,) by the pious and learned translator, *Colonel* LODVEL, who died in Communion with the Greek Church, March $\frac{14}{25}$, 1767.

PREFACE.

In justice to the Rev. J. M. Neale, D.D., a well-known labourer in the particular literary field to which the present work belongs, the Editor takes this opportunity of acknowledging his general obligation to that gentleman's previous translation of the Oriental Liturgies contained in Part I. of his "History of the Holy Eastern Church." (London: Masters, 1850.)

To the translation of S. Chrysostom's Liturgy by the Rev. J. G. King, D.D., in his "Rites and Ceremonies of the Greek Church, in Russia," (London: 1772,) similar obligation is also due, and is, in like manner, hereby cheerfully acknowledged.

But a comparison of the three will show that the present is no mere copy of either the fore-mentioned versions. On the contrary, many and important differences will be discovered, 1. in the translation itself; 2. in the disposition of sundry prayers, &c.; and 3. in the quantity of matter, much that is necessary, but omitted in both the others, being supplied in the present version.

A few words on each of those points of difference may not, perhaps, be altogether out of place.

1. Of *the translation* it is unbecoming to say much, for the scholarship of Drs. Neale and King is undeniable, and their good intentions towards the Orthodox Catholic Church almost equally so. But different renderings of the same original text are always admissible, provided no new sense whereof that text is impatient be intended. To ensure, as far as possible, a correct Ecclesiastical sense, whether agreeable or not to the translations preceding it, the present version was forwarded in MS. to S. Petersburg, and, as is observed in a footnote at page 16,* was submitted to the critical revision of a most competent authority. By that revision the Editor has largely profited, and to it, many of the new readings, as compared with his predecessors', are attributable.

2. The differences in *the disposition of sundry prayers*, &c., consist chiefly in the junction of each prayer with its doxology, in the place where the doxology is always said, instead of placing the body of the prayer some distance before or after, as in the ordinary copies of the Evchologion. The reason of the severance when the prayer occurs prematurely, (as in most ectenias excepting the three first,) seems to be, to point out the spot where it is most convenient for the Priest to commence the prayer, (which is synchronous with the ectenie,) so that he and the Deacon may finish together in time for the doxology. Convenience, though not of such a consistent character as the foregoing, is the reason also of the severance when the prayer occurs after its concluding doxology, as in the three ectenias above

* In the footnote in question, allusion is made to a suggestion of the reviser, with which the Editor was unable to comply. As the point in dispute

excepted, the prayer of the Thrice-Holy, &c. Both of these incongruities are corrected in the present version, to the advantage, it is hoped, of the English reader, yet without prejudice to the Orthodox reader, Greek or Russian, to whom what is here said is intuitive. A more logical setting of the Diptychs and commemorations in the Great Intercession has also been attempted in the Liturgy of S. BASIL.

3. *The additions,* as compared with NEALE, (for KING has only the shorter Liturgy of S. CHRYSOSTOM,) consist of all the Basilian pro-anaphoral prayers, of fully one half the responsals, and of many other matters which side by side comparison can alone discover, but of which the enumeration, without such comparison, would only be tedious. These additions, it is believed, tend to increase very considerably the value of the present version, and justify the re-appearance of a work of which they form such an important portion.

*** The "Appendices," referred to in the work, containing all the moveable portions of the Liturgies, will appear when completed.*

*** Illustrative of the present version, is published, the Music of "The Service of the Greek Church in English: being The Hymns of the Liturgies of SS. CHRYSOSTOM and BASIL." Price 5*s*. May be ordered of J. Shepherd, 20, Warwick Lane, E.C.

is of acknowledged difficulty, the original is subjoined, together with Dr. NEALE'S translation, and the unbroken † form of the present version.

Greek Original.	Dr. NEALE'S *translation.*	*Translation in present work.*
Οἱ τὰ Χερουβὶμ, μυστικῶς εἰκονίζοντες, καὶ τῇ ζωοποιῷ Τριάδι τὸν Τρισάγιον ὕμνον προσάδοντες, πᾶσαν τὴν βιωτικὴν ἀποθώμεθα μέριμναν· ὡς τὸν Βασιλέα τῶν ὅλων ὑποδεξόμενοι, ταῖς Ἀγγελικαῖς ἀοράτως, δορυφορούμενον, τάξεσιν. Ἀλληλούϊα. Ἀλληλούϊα. Ἀλληλούϊα.	Let us, who mystically represent the Cherubim, and sing the Holy Hymn to the quickening TRINITY, lay by at this time all worldly cares; that we may receive the KING of Glory, invisibly attended by the Angelic orders. Alleluia. Alleluia. Alleluia.	We, who the Cherubim represent [*or*, We, who represent the Cherubim] in mystery, and to the Life-giving TRINITY offer in song the Hymn Thrice-Holy, should put away all cares of life; to receive the KING of all, by the Angelic orders invisibly attended. Alleluia. Alleluia. Alleluia.

* For two of the most important Appendices, F and G (*The Apostle* and *The Gospel*), the reader is referred in the meantime to a table at close of Mr. B. E. POPOFF'S translation of "The origin and composition of the Roman Catholic liturgy, and its difference from that of the Orthodox Church. By IVAN BOROVNITSKY." (London: Masters.) The excellent treatise here referred to shows most clearly the modern nature of the Roman Catholic rite, compared with the venerable Liturgies forming the contents of the present work.

† In practice *The Cherubic Hymn* is always sung in two parts, with a pause between, during which THE GREAT ENTRANCE is made. Vide pp. 15 and 16.

THE DIVINE LITURGIES

OF OUR HOLY FATHERS

JOHN THE GOLDENMOUTHED

(S. CHRYSOSTOM),

AND BASIL THE GREAT.

[*Deacon.* Master, give the Blessing.*]

Priest. Blessed is the Kingdom of the FATHER, and of the SON, and of the Holy GHOST, now, and ever, and to ages of ages.

Choir. Amen.

Deacon. In peace let us pray to the LORD.

Choir. LORD, have mercy.

Deacon. For the peace that is from above, and for the salvation of our souls, let us pray to the LORD.

Choir. LORD, have mercy.

Deacon. For the peace of the whole world, for the stability of the Holy Churches of GOD, and for the union of all, let us pray to the LORD.

Choir. LORD, have mercy.

Deacon. For this Holy Temple, and for them that in faith, piety, and the fear of GOD enter into it, let us pray to the LORD.

Choir. LORD, have mercy.

Deacon. For the Most Holy Governing Synod,† for our Archbishop ——, for the honourable Presbytery, for the Dia-

* Sundry portions of the Office which cannot be performed in the Deacon's absence by the Priest, are enclosed within brackets.

† From the fact of the *Holy Synod* being here prayed for in the Russian, it might be expected that in the Greek the corresponding dignity of Patriarch would occupy the same place in the printed copies. Such, however, is not the case, the Evchologion making no mention of any superior clergy other than *our Archbishop* ——.

conate in CHRIST, for all, clergy and laity, let us pray to the LORD.

Choir. LORD, have mercy.

Deacon. For our most pious and Divinely preserved Sovereign —— and family, all their palace and army, let us pray to the LORD.

Choir. LORD, have mercy.

Deacon. That He would fight on their side, and subdue under their feet every enemy and adversary, let us pray to the LORD.

Choir. LORD, have mercy.

Deacon. For this city (*or*, this Holy abode,*) for every city and country, and for the faithful who inhabit them, let us pray to the LORD.

Choir. LORD, have mercy.

Deacon. For healthfulness of air, for plentiful fruits of the earth, and for peaceful times, let us pray to the LORD.

Choir. LORD, have mercy.

Deacon. For them that voyage, that journey, that are sick, that labour, that are in bonds, and their salvation, let us pray to the LORD.

Choir. LORD, have mercy.

Deacon. For deliverance from all affliction, passion, danger, and necessity, let us pray to the LORD.

Choir. LORD, have mercy.

Deacon. Defend, save, have mercy, and guard us, O GOD, by Thy Grace.

Choir. LORD, have mercy.

Deacon. Commemorating our all-Holy, spotless, most-blessed, and glorious Lady, the Mother of GOD, and ever-Virgin Mary, with all Saints: let us commend ourselves, and each other, and all our life, to CHRIST the GOD.

Choir. To Thee, O LORD.

Priest, silently. O LORD our GOD, of boundless might, incomprehensible Glory, measureless mercy, and ineffable love to man: look down, Thyself, O MASTER, according to Thy tender love, on us, and on this Holy Temple; and shew to us, and to them that pray with us, the riches of Thy mercies, and Thy compassions. *Aloud.* For all Glory, honour, and worship are due to Thee, the FATHER, the SON, and the Holy GHOST, now, and ever, and to ages of ages.

Choir. Amen.

* The several petitions throughout the Office for *this Holy abode*, and for *the founders* and *brethren* thereof, are used only in Monasteries.

Then on Sundays, excepting when otherwise provided for in Appendix A,

Glory to the FATHER, and to the SON: and to the Holy GHOST;

Both now, and aye: and to ages of ages. Amen.

Bless the LORD, O my soul: O LORD, Thou art Blessed.

Psalm 102 (103).

Bless the LORD, O my soul: and all that is within me, bless His Holy Name.

Bless the LORD, O my soul: and forget not all His benefits.

Who forgiveth all thy transgressions: Who healeth all thy diseases.

Who redeemeth thy life from corruption: Who crowneth thee with mercy and compassion.

Who satisfieth thy desire with good things: so that thy youth is renewed like the eagle's.

The LORD executeth mercy and judgment: for all that are injured.

He made known His ways unto Moses: His will unto the children of Israel.

The LORD is compassionate and merciful, longsuffering and full of mercy: He will not be angry in the end, neither will He be wrathful in the ages (to come).

He hath not dealt with us after our transgressions: nor rewarded us according to our sins.

For as the Heaven is high above the earth: so great is the LORD's mercy toward them that fear Him.

As far as the east is from the west: so far hath He removed our transgressions from us.

As a father pitieth his children, so the LORD pitieth them that fear Him: for He knoweth our frame, He remembereth that we are but dust.

As for man, his days are as grass: as a flower of the field, so shall he flourish.

For the spirit goeth through in him, and he is not: and shall know his place no more.

But the mercy of the LORD is from ages, and to all ages: upon them that fear Him,

And His righteousness to children's children, to such as keep His testament: and remember His commandments to do them.

The LORD hath prepared His Throne in Heaven: and His Kingdom ruleth over all.

Bless the LORD, all ye His Angels, mighty in strength: who do His commandments, and hearken unto the voice of His words.

Bless the LORD, all ye His Powers: ye ministers of His that do His will.

Bless the LORD, all ye works of His, in all places of His dominion: bless the LORD, O my soul.

Deacon. Again and again in peace let us pray to the LORD.

Choir. LORD, have mercy.

Deacon. Defend, save, have mercy, and guard us, O GOD, by Thy Grace.

Choir. LORD, have mercy.

Deacon. Commemorating our all-Holy, spotless, most-blessed and glorious Lady, the Mother of GOD and ever-Virgin Mary, with all Saints: let us commend ourselves, and each other, and all our life, to CHRIST the GOD.

Choir. To Thee, O LORD.

Priest, silently. O LORD our GOD, save Thy people, and bless Thine inheritance; guard the fulness of Thy Church; hallow them that love the beauty of Thy Temple; glorify them in return with Thy Divine power, and forsake not us who hope in Thee. *Aloud.* For Thine is the strength, and Thine is the Kingdom, the power, and the glory, of the FATHER, and of the SON, and of the Holy GHOST, now, and ever, and to ages of ages.

Choir. Amen.

Then on Sundays, excepting when otherwise provided for in Appendix B,

Glory to the FATHER, and to the SON: and to the Holy GHOST.

Psalm 145 (146).

Praise the LORD, O my soul, while I live will I praise the LORD: I will sing praises unto my GOD while I have being.

Put not your trust in princes, nor in any child of man: in whom is no salvation.

For his spirit shall go forth: and he shall return to his earth.

In that day: all his thoughts shall perish.

Blessed is he that hath the GOD of Jacob for his help: whose hope is in the LORD his GOD.

Who made the Heavens and the earth: the sea and all that is therein.

Who keepeth truth for ever, Who executeth judgment for the injured: Who giveth food to the hungry.

The LORD looseth the fettered, the LORD giveth wisdom to the blind, the LORD setteth up the broken down: the LORD loveth the righteous, the LORD preserveth the proselytes.

He relieveth the orphan and widow: but the way of sinners He overthroweth.

The LORD shall reign for ever: thy GOD, O Sion, from generation to generation.

Both now, and aye: and to ages of ages. Amen.

Only-begotten SON, and Word of GOD: Who art Immortal,

And didst vouchsafe for our salvation to take flesh of the Holy Mother of GOD and ever-Virgin Mary: and without mutation didst become Man,

And wast crucified, CHRIST the GOD: and by death didst overcome death, being One in the Holy TRINITY,

And glorified with the FATHER and the Holy GHOST: O save us.

Deacon. Again and again in peace let us pray to the LORD.

Choir. LORD, have mercy.

Deacon. Defend, save, have mercy, and guard us, O GOD, by Thy Grace.

Choir. LORD, have mercy.

Deacon. Commemorating our all-Holy, spotless, most-blessed and glorious Lady, the Mother of GOD and ever-Virgin Mary, with all Saints: let us commend ourselves, and each other, and all our life, to CHRIST the GOD.

Choir. To Thee, O LORD.

Priest, silently. (Almighty GOD,)* Who hast given us grace (at this time) with one-accord* to make our common supplications (unto Thee), and didst promise that when two or three are gathered-together* in Thy Name, Thou wilt grant their requests: fulfil now, Thyself, the petitions of Thy servants as may be most expedient* (for them), granting us in this age the knowledge of Thy truth, and in the ages to come life everlasting. *Aloud.* For Thou art the Good GOD, and the lover of men, and we ascribe Glory to Thee, the FATHER, the SON, and the Holy GHOST, now, and ever, and to ages of ages.

* It is impossible to preserve the syllabic beauty of this prayer in an English translation, particularly in the face of the well-known version in "The Book of Common Prayer." Hence the above for *συμφώνους*, *συμφωνοῦσιν*, and *συμφέρον*; hence also the additions in parentheses.

Choir. Amen.

Then on Sundays,

In Thy Kingdom remember us, O LORD: when Thou comest in Thy Kingdom.

S. Matthew 5.

Blessed are the poor in spirit: for their's is the Kingdom of the Heavens.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see GOD.

Blessed are the peacemakers: for they shall be called the children of GOD.

Blessed are they that are persecuted for righteousness' sake: for their's is the Kingdom of the Heavens.

Blessed are ye when men shall revile you, and persecute you: and shall say all manner of evil against you falsely for My sake.

Rejoice, and be exceeding glad: for great is your reward in the Heavens.

Glory to the FATHER, and to the SON: and to the Holy GHOST;

Both now, and aye: and to ages of ages. Amen.

Interspersed alternately with the above Beatitudes *are certain* Troparia *proper for the day, for which see Appendix C.*

While the Choir are singing the same, which, in order after the two foregoing Psalms, constitute The Third Antiphon, *the Priest and Deacon proceed to make THE LITTLE ENTRANCE, saying silently,*

Deacon. Let us pray to the LORD.

Priest. O MASTER, LORD, and our GOD, Who hast ordained in Heaven hosts and armies of Angels and Archangels for the ministry of Thy Glory: grant that with our Entrance there may be an entrance of Holy Angels ministering together with us, and with us glorifying Thy Goodness. For all Glory, honour, and worship are due to Thee, the FATHER, the SON, and the Holy GHOST, now, and ever, and to ages of ages.

Deacon. Amen.

[*Then to the Priest,*
Master, bless the Holy Entrance.]
Priest. Blessed is the Entrance of Thy Saints, always, now, and ever, and to ages of ages.
Deacon. Amen.

Then aloud, the third Antiphon being ended,
Wisdom! Stand up.

Choir, on Sundays, excepting when otherwise provided for in Appendix D,
O come, let us worship and bow down to CHRIST: O SON of GOD, Who didst rise from the dead, save us who sing to Thee Alleluia.

Then follow other Troparia *proper for the day, for which also see Appendix D.*

When ended, the Deacon saith,
Let us pray to the LORD.
Choir. LORD, have mercy.
[*Deacon, silently.* Master, bless the time of the Thrice-Holy.]
Priest. O GOD, Who art Holy, Who resteth in the Holies, Who art hymned with the Thrice-Holy voice by the Seraphim, glorified by the Cherubim, and worshipped by all the Heavenly Powers; Who didst from nothing call all things into being; Who didst create man after Thine image and likeness, and didst adorn him with all Thy gifts; Who givest to him that asketh, wisdom and understanding, and lookest not with disdain upon the sinner, but affordest him repentance unto salvation; Who hast vouchsafed that we, Thy humble and unworthy servants, should stand even at this time before the Glory of Thy Holy Altar, and should offer to Thee the worship and praise that is due: receive Thyself, O MASTER, out of the mouths of us sinners the Thrice-Holy Hymn, and visit us in Thy Goodness. Forgive us every offence, voluntary and involuntary; sanctify our souls and bodies; and grant that we may serve Thee in holiness all the days of our life: through the intercession of the Holy Mother of GOD, and all the Saints who have pleased Thee from all ages. *Aloud.* For Holy art Thou, our GOD, and we ascribe Glory to Thee, the FATHER, the SON, and the Holy GHOST, now, and ever,
Deacon. And to ages of ages.
Choir. Amen.

Then, excepting when otherwise provided for in Appendix E,

The Thrice-Holy Hymn.

Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us.

Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us.

Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us.

Glory to the Father, and to the Son, and to the Holy Ghost;

Both now, and aye, and to ages of ages. Amen.

Holy and Immortal, have mercy upon us.

Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us.

The Priest and Deacon also repeat The Thrice-Holy Hymn *silently,* [*after which the Deacon saith to the Priest,*

Master, give the order.]

Priest. Blessed is He that cometh in the Name of the Lord.

[*Deacon.* Master, bless the Great Throne.]

Priest. Blessed art Thou upon the Glorious Throne of Thy Kingdom, Who sittest upon the Cherubim, always, now, and ever, and to ages of ages.

Deacon. Amen.

Then aloud. Let us attend.

Priest. Peace to all.

Choir. And to thy spirit.

The Reader reads The Prokeimenon of the Apostle, *for which see Appendix F.*

Deacon. Wisdom!

Reader. The Reading from the Holy Apostle ——.

Deacon. Let us attend.

The Reader then reads THE APOSTLE, for which also see Appendix F.

When ended, the Priest saith,

Peace to thee who readest.

Reader. And to thy spirit.

Deacon. Wisdom!

Choir. Alleluia. Alleluia. Alleluia.

Priest, silently. O MASTER, lover of men, cause the inextinguishable light of Thy Divine knowledge to shine forth in our hearts, and open the eyes of our understanding, that we may comprehend the precepts of Thy Gospel. Plant in us also the fear of Thy blessed commandments, that we, trampling upon all carnal lusts, may seek a spiritual citizenship, both saying and doing all things that shall please Thee. For Thou art the Illumination of our souls and bodies, CHRIST the GOD, and we ascribe Glory to Thee, with Thy FATHER Unoriginate, and Thy All-Holy, Good, and Life-giving SPIRIT, now, and ever, and to ages of ages.

Deacon. Amen.

[*Then to the Priest,*

Master, bless the evangelizer of the Holy Apostle and Evangelist ——.

Priest. GOD, through the prayers of the Holy and glorious Apostle and Evangelist ——, give to thee who evangelizest, much power for the accomplishment of the Gospel of His beloved SON, our LORD JESUS CHRIST.

Deacon. Amen.]

Priest, aloud. Wisdom! Stand up, let us hear the Holy Gospel. Peace to all.

Choir. And to thy spirit.

Deacon. The Reading from the Holy Evangelist ——.

Choir. Glory to Thee, LORD, Glory to Thee.

Priest. Let us attend.

The Deacon then reads THE GOSPEL, for which see Appendix G.

[*When ended, the Priest saith,*

Peace to thee who evangelizest.

Deacon. And to thy spirit.]

Choir. Glory to Thee, LORD, Glory to Thee.
Glory to Thee, LORD, Glory to Thee.
Glory to Thee, LORD, Glory to Thee.*

Deacon. Let us all say with our whole soul, and with our whole mind let us say,

Choir. LORD, have mercy.
LORD, have mercy.
LORD, have mercy.

* In the Russian this *Glory to Thee*, and the LORD *have mercy* of the two next petitions, are each sung once only.

Deacon. LORD Almighty, GOD of our fathers, we pray Thee, hear, and have mercy.

Choir. LORD, have mercy.
LORD, have mercy.
LORD, have mercy.

Deacon. Have mercy upon us, O GOD, according to Thy great mercy; we pray Thee, hear, and have mercy.

Choir. LORD, have mercy.
LORD, have mercy.
LORD, have mercy.

Deacon. Again we pray for pious and Orthodox Christians.

Choir. LORD, have mercy.
LORD, have mercy.
LORD, have mercy.

Deacon. Again we pray for strength, victory, long and sole rule, health, and salvation of our most pious and Divinely preserved Sovereign ——; and we most earnestly beseech the LORD our GOD to prosper him in all things, and subdue under his feet every enemy and adversary.

Choir. LORD, have mercy.
LORD, have mercy.
LORD, have mercy.

Deacon. Again we pray for the Imperial (*or,* the Royal) family.

Choir. LORD, have mercy.
LORD, have mercy.
LORD, have mercy.

Deacon. Again we pray for the Most Holy Governing Synod, and for our Archbishop ——.

Choir. LORD, have mercy.
LORD, have mercy.
LORD, have mercy.

Deacon. Again we pray for all Christian armies.

Choir. LORD, have mercy.
LORD, have mercy.
LORD, have mercy.

Deacon. Again we pray for our brethren, Priests, Priest-Monks, Sacred-Deacons, Monks, and all our brotherhood in CHRIST.

Choir. LORD, have mercy.
LORD, have mercy.
LORD, have mercy.

Deacon. Again we pray for the Orthodox Patriarchs, and for their Majesties, Kings and Queens.

Choir. LORD, have mercy.
LORD, have mercy.
LORD, have mercy.

Deacon. Again we pray for the blessed and ever-memorable founders of this Holy abode; for our fathers and brethren that have fallen asleep before us, and lie here; and for the Orthodox everywhere.

Choir. LORD, have mercy.
LORD, have mercy.
LORD, have mercy.

Deacon. Again we pray for mercy, life, peace, health, salvation, protection, forgiveness and remission of sins of the servants of GOD, the brethren of this Holy abode.

Choir. LORD, have mercy.
LORD, have mercy.
LORD, have mercy.

Deacon. Again we pray for them who bring forth fruit, and do good deeds in this Holy and all-venerable Temple, that labour, that sing; and for all the people that stand around, and are expecting from Thee Thy great and rich mercy.

Choir. LORD, have mercy.
LORD, have mercy.
LORD, have mercy.

Priest, silently. O LORD our GOD, we pray Thee to receive this earnest supplication of Thy servants, and have mercy upon us according to the multitude of Thy mercies; and send down Thy compassions upon us, and upon all Thy people, who are expecting from Thee Thy rich mercy. *Aloud.* For Thou art the merciful GOD, and the lover of men, and we ascribe Glory to Thee, the FATHER, the SON, and the Holy GHOST, now, and ever, and to ages of ages.

Choir. Amen.

If there be an offering for the dead, the Deacon then saith,

Have mercy upon us, O GOD, according to Thy great mercy; we pray Thee, hear, and have mercy.

Choir. LORD, have mercy.
LORD, have mercy.
LORD, have mercy.

Deacon. Furthermore we pray for the rest of the souls of Thy servants — —, that Thou wouldest forgive them all their sins, voluntary and involuntary.

Choir. LORD, have mercy.
LORD, have mercy.
LORD, have mercy.

Deacon. Where the righteous rest, there make their souls to rest, O LORD our GOD.

Choir. LORD, have mercy.
LORD, have mercy.
LORD, have mercy.

Deacon. That Thou wouldest grant them the mercy of GOD, the Kingdom of Heaven, and forgiveness of their sins, we ask from Thee, O CHRIST, the Immortal King and GOD.

Choir. Grant, O LORD.

Priest, silently. O GOD of all spirits and of all flesh, Who hast destroyed Death, trodden down Satan, and given Life to Thy world: grant, O LORD, that the souls of Thy servants — —, departed this life, may rest in pleasant, happy, and peaceful places, whence pain, grief, and sighing are driven away. Forgive, O blessed LORD, Thou lover of men, the sins they have committed in thought, word, and deed; for there is no man that liveth and sinneth not, Thou only art without sin, Thy righteousness is an everlasting righteousness, and Thy Word is the truth. *Aloud.* For Thou art the Resurrection and the Life, CHRIST the GOD, and the Rest of Thy departed servants — —; and we ascribe Glory to Thee, with Thy FATHER Unoriginate, and Thy All-Holy, Good, and Life-giving SPIRIT, now, and ever, and to ages of ages.

Choir. Amen.

But if there be no departed person commemorated, the foregoing is omitted, and the Deacon proceeds,

Catechumens, pray to the LORD.

Choir. LORD, have mercy.

Deacon. Let us, the faithful, pray for the Catechumens.

Choir. LORD, have mercy.

Deacon. That the LORD may have mercy upon them.

Choir. LORD, have mercy.

Deacon. That He may teach them the Word of truth.

Choir. LORD, have mercy.

Deacon. That He may reveal to them the Gospel of righteousness.

Choir. LORD, have mercy.

Deacon. That He may unite them to His Holy, Catholic, and Apostolic Church.

Choir. LORD, have mercy.

Deacon. Save, have mercy, defend, and guard them, O GOD, by Thy Grace.

Choir. LORD, have mercy.

Deacon. Catechumens, let us bow our heads to the LORD.

Choir. To Thee, O LORD.

Priest, silently. (*S. Chrysostom.*)

O LORD our GOD, Who dwellest on high, and beholdest the humble, Who didst send forth Salvation to the race of men, Thine Only-begotten SON, our GOD and LORD JESUS CHRIST: look down upon Thy servants the Catechumens, who have bowed their necks unto Thee, and make them worthy in due season of the laver of regeneration, the forgiveness of sins, and the robe of immortality. Unite them to Thy Holy, Catholic, and Apostolic Church, and number them together with Thine elect flock. *Aloud.* That they also, together with us, may Glorify Thy All-honourable and Majestic Name, of the FATHER, and of the SON, and of the Holy GHOST, now, and ever, and to ages of ages.

Priest, silently. (*S. Basil.*)

O LORD our GOD, Who dwellest in Heaven, and lookest upon all Thy creatures: look down upon Thy servants the Catechumens, who have bowed their necks unto Thee, and give them the easy yoke; make them honourable members of Thy Holy Church, and make them worthy of the laver of regeneration, the forgiveness of sins, and the robe of immortality, in the knowledge of Thee our True GOD. *Aloud.* That they also, together with us, may Glorify Thy All-honourable and Majestic Name, of the FATHER, and of the SON, and of the Holy GHOST, now, and ever, and to ages of ages.

Choir. Amen.

Deacon. All who are Catechumens, depart; Catechumens, depart; all who are Catechumens, depart; let none of the Catechumens (remain). All who are Faithful,

Again and again in peace let us pray to the LORD.

Choir. LORD, have mercy.

Deacon. Defend, save, have mercy, and guard us, O GOD, by Thy Grace.

Choir. LORD, have mercy.

Deacon. Wisdom!

Priest, silently. (*S. Chrysostom.*)

We thank Thee, O LORD GOD of Powers, Who hast thought us worthy to stand at this time at Thy Holy Altar, and to prostrate ourselves before Thy compassions for our sins, and for the ignorances of the people: accept, O

Priest, silently. (*S. Basil.*)

Thou, LORD, hast shewed us this great mystery of salvation; Thou hast made us Thy humble and unworthy servants to be ministers of Thy Holy Altar: strengthen us by

God, our prayers, and make us worthy to offer to Thee prayers, and supplications, and unbloody sacrifices for all Thy people; and strengthen us in this Thy service with the power of Thy Holy Spirit, that we may blamelessly, and without spot, in the pure witness of our conscience, call upon Thee in every time and place, that, hearing us, Thou mayest be merciful to us in the multitude of Thy Goodness. *Aloud.* For all Glory, honour, and worship are due to Thee, the Father, the Son, and the Holy Ghost, now, and ever, and to ages of ages.

Choir. Amen.

Deacon. Again and again in peace let us pray to the Lord.

Choir. Lord, have mercy.

Deacon. Defend, save, have mercy, and guard us, O God, by Thy Grace.

Choir. Lord, have mercy.

Deacon. Wisdom!

Priest, silently. (*S. Chrysostom.*)

Again and oft-times we fall down before Thee and beseech Thee, O Good, and lover of men, that Thou wouldest look upon our prayers. Purify our souls and bodies from all pollution of flesh and spirit, and grant that our standing before Thy Holy Altar may be irreprehensible, and without blame. Vouchsafe, O God, to them who pray with us, advance in life, faith, and spiritual understanding; make them who always serve Thee with fear and love, to partake of Thy Holy Mysteries irreprehensibly and without blame, and be thought worthy of Thy Heavenly Kingdom. *Aloud.* That being ever guarded by Thy power of the Holy Spirit in this service, that standing before Thy Holy Glory we may offer Thee the sacrifice of praise. For Thou art the Worker of all in all. Make, O Lord, our sacrifice to be acceptable for our sins, and for the ignorances of the people, and well-pleasing before Thee. *Aloud.* For all Glory, honour, and worship are due to Thee, the Father, the Son, and the Holy Ghost, now, and ever, and to ages of ages.

Choir. Amen.

Deacon. Again and again in peace let us pray to the Lord.

Choir. Lord, have mercy.

Deacon. Defend, save, have mercy, and guard us, O God, by Thy Grace.

Choir. Lord, have mercy.

Deacon. Wisdom!

Priest, silently. (*S. Basil.*)

O God, Who hast visited our humility with mercy and compassion; Who hast placed us Thy humble, sinful, and unworthy servants before Thy Holy Glory, to minister at Thy Holy Altar: strengthen us with the power of Thy Holy Spirit in this service, and give us words when we open our mouth to supplicate the Grace of Thy Holy Spirit upon the proposed Gifts that are to come. *Aloud.* That being ever guarded by Thy

Might, we may ascribe Glory to Thee, the FATHER, the SON, and the Holy GHOST, now, and ever, and to ages of ages.

Choir. Amen.

Then, excepting when otherwise provided for in Appendix H,

The Cherubic Hymn.

We, who the Cherubim represent in mystery, and to the Life-giving TRINITY offer in song the Hymn Thrice-Holy, should put away all cares of life, to receive the KING.

Priest, silently. None is worthy among them that are bound with fleshly desires and pleasures to approach Thee, nor to draw near, nor to minister unto Thee, KING of Glory, for to serve Thee is awful and terrible even for the Heavenly Powers themselves. Yet, through Thine ineffable and measureless love, Thou becamest unchangeably and immutably Man, and wast our High Priest, and didst give to us the sacred administration of this Liturgic and unbloody sacrifice, as MASTER of all. For Thou only, O LORD our GOD, rulest over things in the Heavens, and things on earth, Who art moving on the Cherubic Throne, LORD of Seraphim, and KING of Israel, Only Holy, and resting in the Holies. On Thee I call, Who alone art Good, and ready to hear: Look upon me, a sinner, and Thine unworthy servant, cleanse my soul and heart from an evil conscience, and strengthen with the power of Thy Holy SPIRIT, me, who have been endued with the grace of Priesthood, that I may stand by this, Thy Holy Table, and minister Thy Holy and spotless Body, and precious Blood. For bowing my neck I approach Thee, and pray Thee: Turn not Thy Face away from me, neither reject me from the number of Thy Sons, but condescend that these Gifts may be offered to Thee by Thy sinful and unworthy servant. For Thou art He that offerest and is offered, that receivest and art distributed, CHRIST our GOD; and we ascribe Glory to Thee, with Thy FATHER Unoriginate, and Thy All-Holy, Good, and Life-giving SPIRIT, now, and ever, and to ages of ages.

Deacon. Amen.

The Priest and Deacon then repeat The Cherubic Hymn; *they also say* Psalm 50 (51), *and such penitential* Troparia *as they please, or time permits.*

They then proceed to make THE GREAT ENTRANCE, saying,

Deacon. O GOD, be gracious to me, a sinner.
O GOD, be gracious to me, a sinner.
O GOD, be gracious to me, a sinner.
[*Then to the Priest,*
Master, Lift up.]

Priest. Lift up your hands in the sanctuary, and bless the LORD.

Deacon, aloud. The LORD GOD remember our Sovereign —— in His Kingdom, always, now, and ever, and to ages of ages.

Choir. Amen.

Priest. The LORD GOD remember the Imperial (*or,* the Royal) family in His Kingdom, always, now, and ever, and to ages of ages.

Choir. Amen.

Deacon. The LORD GOD remember the Most Holy Governing Synod (*or,* our Archbishop ——) in His Kingdom, always, now, and ever, and to ages of ages.

Choir. Amen.

Priest. The LORD GOD remember us and all Orthodox Christians in His Kingdom, always, now, and ever, and to ages of ages.

Choir. Amen.

Then in conclusion of The Cherubic Hymn,

To receive the KING of all, by the Angelic orders invisibly attended.*

Alleluia. Alleluia. Alleluia.

[*Deacon, silently.* The LORD GOD remember thy Priesthood in His Kingdom, always, now, and ever, and to ages of ages. Amen.

Priest. The LORD GOD remember thy sacred Diaconate in His Kingdom, always, now, and ever, and to ages of ages.

Deacon. Amen.]

The Priest placing the Gifts on the Holy Table, saith,

Honourable Joseph took Thy Spotless Body from the

* The *attendance* of the *Angels* in this latter part of *The Cherubic Hymn*, is, by the Greek word δορυφορούμενον, likened to that of the ancient Imperial body-guard, who bore the Cæsar aloft on their spears. A learned Professor in S. Petersburg, deputed by the Most Holy Governing Synod of all the Russias to view the present Editor's MS., proposed to solve the difficulty felt by most persons translating the passage into English thus: *In order to elevate the* KING *of all, by the shouts of the invisible Angelic orders.* But the Editor is obliged, after much consideration, yet with all due deference, to decline the emendation, and adhere to his original rendering of the words.

Cross, wrapped It in clean linen, and with sweet scents placed and closed It in a new Tomb.

In the Tomb bodily, in Hell by Thy Soul, in Paradise with the Thief, as on the Throne with the FATHER and the Holy GHOST, Thou wast GOD, O CHRIST! filling all things, Thyself unbounded.

How life-giving, how more beautiful than Paradise, and truly more splendid in appearance than any Royal chamber, is, O CHRIST, Thy Tomb, the fountain of our resurrection.

Honourable Joseph took Thy Spotless Body from the Cross, wrapped It in clean linen, and with sweet scents placed and closed It in a new Tomb.

[*Deacon.* Master, Do good.]

Priest. Do good, O LORD, in Thy good pleasure unto Sion; build Thou the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations;

Then shall they offer young bullocks upon Thine altar.

[*Then to the Deacon,*

Remember me, brother and fellow minister.

Deacon. The LORD GOD remember thy Priesthood in His Kingdom.

Holy Master, pray for me.

Priest. The Holy GHOST shall come upon thee, and the power of the Highest shall overshadow thee.

Deacon. The same SPIRIT shall be fellow Minister with us all the days of our life.

Holy Master, remember me.

Priest. The LORD GOD remember thee in His Kingdom, always, now, and ever, and to ages of ages.

Deacon. Amen.]

Then aloud. Let us accomplish our prayers to the LORD.

Choir. LORD, have mercy.

Deacon. For the honourable Gifts that have been proposed, let us pray to the LORD.

Choir. LORD, have mercy.

Deacon. For this Holy Temple, and for them that in faith, piety, and the fear of GOD enter into it, let us pray to the LORD.

Choir. LORD, have mercy.

Deacon. For deliverance from all affliction, passion, danger, and necessity, let us pray to the LORD.

Choir. LORD, have mercy.

Deacon. Defend, save, have mercy, and guard us, O GOD, by Thy Grace.

Choir. LORD, have mercy.

Deacon. That the whole day may be perfect, Holy, peaceful, and sinless, let us ask from the LORD.

Choir. Grant, O LORD.

Deacon. The Angel of peace, faithful guide, guardian of our souls and bodies, let us ask from the LORD.

Choir. Grant, O LORD.

Deacon. Pardon and remission of our sins and transgressions, let us ask from the LORD.

Choir. Grant, O LORD.

Deacon. Things that are good and profitable for our souls, and peace to the world, let us ask from the LORD.

Choir. Grant, O LORD.

Deacon. That we may accomplish the remainder of our lives in peace and penitence, let us ask from the LORD.

Choir. Grant, O LORD.

Deacon. Christian ends of our lives, without torment, without shame, peaceful; and a good defence at the fearful tribunal of CHRIST, let us ask (from the LORD).

Choir. Grant, O LORD.

Deacon. Commemorating our all-Holy, spotless, most-blessed and glorious Lady, the Mother of GOD and ever-Virgin Mary, with all Saints: let us commend ourselves, and each other, and all our life, to CHRIST the GOD.

Choir. To Thee, O LORD.

Priest, silently.
(*S. Chrys.*)

O LORD GOD Almighty, Only Holy, Who receivest the Sacrifice of praise from them that call upon Thee with their whole heart: receive also the prayer of us sinners, and cause it to approach Thy Holy Altar, and strengthen us to present Gifts and spiritual

Priest, silently. (*S. Basil.*)

O LORD our GOD, Who didst create and bring us into this life, Who didst shew to us the way of salvation, Who didst give us the revelation of the Heavenly Mysteries; it is Thou Who hast placed us in this ministry by the power of Thy Holy SPIRIT. Be pleased, O LORD, that we may become ministers of Thy New Testament, servants of Thy Holy Mysteries; accept us, who are approaching Thy Holy Altar, according to the multitude of Thy mercies, that we may become worthy to offer unto Thee this reasonable and unbloody Sacrifice, for our sins, and for the ignorances of the people: and having

ual Sacrifices unto Thee, for our sins, and for the ignorances of the people. Cause us to find grace in Thy Sight, that this our Sacrifice may be acceptable unto Thee, and that the Good SPIRIT of Thy Grace may tabernacle upon us, and upon these Gifts presented unto Thee, and upon all Thy people. *Aloud.* Through the compassions of Thine Only-begotten SON, with Whom, and with Thy All-Holy, Good, and Life-giving SPIRIT, Thou art Blessed, now, and ever, and to ages of ages.

received it into Thy Holy and Spiritual Altar for the odour of a sweet scent, send down on us the Grace of Thy Holy SPIRIT. Look down on us, O GOD, and on this our Service and receive it, as Thou didst receive the Gifts of Abel, the Sacrifice of Noah, the Holocaust of Abraham, the Priesthood of Moses and Aaron, and the Peace-offerings of Samuel. As Thou didst receive from Thy Holy Apostles this true Service, so likewise, from the hands of us, sinners, receive these Gifts in Thy bounty, O LORD, that, being deigned to minister irreproachably at Thy Holy Altar, we may find the reward of the faithful and wise stewards, in the fearful day of Thy just restitution. *Aloud.*

Choir. Amen.

Priest. Peace to all.

Choir. And to thy spirit.

Deacon. Let us love one another, that we may with one mind confess,

Choir. The FATHER, SON, and Holy GHOST, the TRINITY Consubstantial and Undivided.

Priest, silently. I will love Thee, O LORD, my Strength: the LORD is my Rock, my Refuge, and my Deliverer.

I will love Thee, O LORD, my Strength: the LORD is my Rock, my Refuge, and my Deliverer.

I will love Thee, O LORD, my Strength: the LORD is my Rock, my Refuge, and my Deliverer.

If two or more Priests, or two or more Deacons, be present, they give each other The kiss of peace, *one saying,*

CHRIST is among us.

The others replying,

He is, and will be.

Deacon, aloud. The doors! the doors! in wisdom let us attend.

Choir. I believe in One GOD the FATHER, Almighty, Maker of Heaven and earth, and of all things visible and invisible.

And in One LORD JESUS CHRIST, the SON of GOD, the Only-begotten, Begotten of the FATHER before all ages; Light of Light, True GOD of True GOD, Begotten, not made, Consubstantial with the FATHER, by Whom all things were made; Who for us men and for our salvation came down from the Heavens, and was Incarnate of the Holy GHOST and the Virgin Mary, and became Man; and was Crucified also for us under Pontius Pilate, and suffered, and was buried, and rose again the third day according to the Scriptures; and ascended into the Heavens, and sitteth on the Right Hand of the FATHER; and He shall come again with Glory to judge both the quick and the dead; Whose Kingdom shall have no end.

And (I believe) in the Holy GHOST, the LORD, the Life-giver, Who proceedeth from the FATHER, Who with the FATHER and the SON together is worshipped and Glorified, Who spake by the Prophets. And in One, Holy, Catholic, and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the resurrection of the dead; and the life in the ages to come. Amen.

Here commence THE ANAPHORÆ, or The Liturgies *proper.*

Deacon. Stand we well, stand we with fear; let us attend to offer in peace the Holy Oblation.

Choir. The mercy of peace, the sacrifice of praise.

Priest. The Grace of our LORD JESUS CHRIST, and the Love of GOD the FATHER, and the Communion of the Holy GHOST, be with you all.

Choir. And with thy spirit.

Priest. Lift we up our hearts.

Choir. We lift them up unto the LORD.

Priest. Let us give thanks to the LORD.

Choir. It is meet and right to worship the FATHER, SON, and Holy GHOST, the TRINITY Consubstantial and Undivided.

Priest, silently.
(*S. Chrys.*)

It is meet and right to hymn Thee, to bless Thee, to praise Thee, to give thanks to Thee, to worship Thee, in every part of Thy dominion. For Thou art GOD, in-

Priest, silently. (*S. Basil.*)

I AM, MASTER, LORD, GOD, FATHER Almighty and adorable, it is very meet and right, and befitting the Majesty of Thy Holiness, to praise Thee, to hymn Thee, to bless Thee, to worship Thee, to give thanks to Thee, to Glorify Thee, the Only True GOD, and to offer Thee with broken

effable, inconceivable, invisible, incomprehensible, always I AM, and again I AM, Thou, and Thine Only-begotten SON, and Thy Holy GHOST. For Thou broughtest us forth to being from nothing, and didst raise up again the fallen ones, and didst not give over working all till Thou broughtest us to Heaven, and didst bestow on us Thy Kingdom to come. For all these things we give thanks to Thee, and Thine Only-begotten SON, and Thy Holy GHOST; for all Thy blessings which we know, and which we know not, manifest and concealed, which Thou hast bestowed upon us. We give Thee thanks also for this ministry which Thou hast vouchsafed to receive at our hands, although there stand by Thee thousands of Archangels, and myriads of Angels, the Cherubim, and Seraphim that have six wings, and are full of eyes, and soar aloft on their wings, *Aloud.* Singing, crying aloud, shouting, and saying The Triumphal Hymn,

heart, and with the spirit of humility, this our reasonable service; for Thou art He Who gavest us the knowledge of Thy Truth; and who is able to declare Thy mighty acts? or shew forth all Thy praise? or make known Thy wonders at all times? Thou MASTER of all things, LORD of Heaven and earth, and of every creature visible and invisible, Who sittest upon the Glorious Throne, and beholdest the abysses, Who art without beginning, invisible, incomprehensible, incircumscript, immutable, the FATHER of our LORD JESUS CHRIST: Who is the Great God, and Saviour of our hope, the Image of Thy Goodness, Thine Isotypal Seal, shewing in Himself, Thee, the FATHER, the Living Word, the True GOD, Eternal Wisdom, Life, Holiness, Power, True Light, by Whom the Holy GHOST was made manifest: the SPIRIT of Truth, the Gift of adoption, the Earnest of the future inheritance, the First-fruits of eternal goods, the Life-giving Power, the Fount of sanctification, by Whom every creature, rational and intelligent, is enabled to do Thee service, and ascribe to Thee everlasting Glory, for all things are Thy servants. For Angels, Archangels, Thrones, Principalities, Rules, Dominions, Powers, and Cherubim of many eyes praise Thee; round about Thee stand the Seraphim, one with six wings, the other with six wings, covering their feet with twain, with twain covering their faces, and with twain flying, and crying one to another with ceaseless voices, and perpetual praise, *Aloud.*

Choir. Holy, Holy, Holy, LORD Savaoth, Heaven and earth are full of Thy Glory: Osanna in the Highest.

Blessed is He that cometh in the Name of the LORD: Osanna in the Highest.

Priest, silently.

(*S. Chrys.*)

With these blessed Powers, O MASTER, lover of men, we also cry and say, Holy art Thou, and All-Holy, Thou and Thine Only-begotten SON, and Thy Holy GHOST. Holy art Thou, and All-Holy, and great is the Majesty of Thy Glory. Who didst so love Thy world,

Priest, silently. (*S. Basil.*)

With these blessed Powers, O MASTER, lover of men, we sinners also cry and say, Truly Holy art Thou, and All-Holy, and there is no measure of the Majesty of Thy Holiness. Holy art Thou in all Thy deeds, for in righteousness and true judgment hast Thou brought all things to pass for us: for having taken clay from the earth, and formed man, and honoured him, O GOD, with Thine Image, Thou didst place him in a Paradise of pleasure, and didst promise him an immortality of life, and the enjoyment of eternal good, in the keeping of Thy commandments. But when he had disobeyed Thee, the True GOD and his Creator, and was deceived through the guile of the serpent, and was subjected to death through his own transgression, Thou didst cast him forth in Thy righteous judgment, O GOD, from that Paradise into this world, and didst turn him again to the earth whence he was taken, devising for him the salvation of regeneration in Thy CHRIST. For Thou didst not for ever turn away from Thy work, O Good, neither didst Thou forget the work of Thy Hands, but didst visit him in divers manners through the bowels of Thy mercy: Thou didst send forth Prophets; Thou didst work mighty signs by Thy Saints who were pleasing to Thee in each generation; Thou didst speak to us by the mouth of Thy servants the Prophets, promising us beforehand the Salvation which should afterwards come; Thou gavest the law in aid; Thou didst appoint Angels as guardians. And when the fulness of time was come, Thou spakest to us by Thy SON, by Whom also Thou didst make the worlds,

as to give Thine Only-begotten Son, that whoso believeth in Him might not perish, but have everlasting life. Who having come, and having fulfilled for us all the dispensation, in the night wherein He was betrayed, or rather surrendered Himself for the life of the world, took Bread in His Holy, and Pure, and Spotless Hands, and gave thanks, and

Who being the Brightness of Thy Glory, and the express Image of Thy Person, and upholding all things by the Word of His Power, thought it no robbery to be equal to Thee, the God and Father, but being God before all ages, appeared upon earth, and lived together with men, and being Incarnate of the Holy Virgin, emptied Himself, and took upon Him the form of a servant, and was conformable to the likeness of the body of our humiliation, that He might make us conformable to the Image of His Glory. For since by man sin had entered into the world, and death through sin, Thine Only-begotten Son, Who was in the Bosom of Thee, the God and Father, was pleased to be born of a Woman, the Holy Mother of God and ever-Virgin Mary, born under the law, to condemn sin in His Flesh, that they who die in Adam, may be quickened in Him, Thy Christ. And having dwelt in this world, and given precepts of salvation, and turned us away from the error of idols, He brought us to the knowledge of Thee, the true God and Father, having purchased us to Himself for a peculiar people, a Royal priesthood, a Holy nation; and having cleansed us with Water, and sanctified us with the Holy Spirit, He gave Himself a ransom to death, by which we were held, having been sold under sin; and descending through the Cross into Hades, that He might fulfil all things in Himself, loosed the pangs of death; and rising again the third day, and making a way to the resurrection of all flesh from the dead, because it was impossible that He, the Author of life, should be holden of corruption, He became the First-fruits of them that sleep, the First-begotten from the dead, that in all things He might have the pre-eminence; and ascending up into the Heavens, He sat down at the Right Hand of Thy Ma-

blessed, and hallowed, and brake, and gave to His Holy Disciples and Apostles, saying, *Aloud.*

jesty on high, from whence He shall come to render to every one according to his works. And He left us Memorials of His salutary Passion, These, which we have now brought forward according to His command. For being about to go forth to His voluntary, ever-memorable, and Life-giving Death, in the night wherein He surrendered Himself for the life of the world, He took Bread in His Holy and Spotless Hands, and shewed it unto Thee, the GOD and FATHER, and gave thanks, and blessed, and hallowed, and brake, *Aloud.* And gave to His Holy Disciples and Apostles, saying, Take, eat, This is My Body Which is broken for you, for the remission of sins.

Choir. Amen.

Priest, silently. (*S. Chrys.*)

Likewise after supper, He took the cup, saying, *Aloud.* Drink ye all of This, for This is My Blood

Priest, silently. (*S. Basil.*)

Likewise also the Cup from the fruit of the vine, having taken, and mingled, and given thanks, and blessed, and hallowed, *Aloud.* He gave it to His Holy Disciples and Apostles, saying, Drink ye all of This, for This is My Blood of the New Testament, Which is shed for you, and for many, for the remission of sins.

Choir. Amen.

Priest, silently. (*S. Chr.*)

We therefore, remembering this salutary precept, and all that happened on our behalf, the Cross, the Tomb, the Resurrection on the third day, the Ascension into the Heavens, the Session at the Right Hand, the second and Glorious Coming again, *Aloud.* In all, and for

Priest, silently. (*S. Basil.*)

Do this in remembrance of Me, for as often as ye eat This Bread, and drink This Cup, ye shew forth My Death, and confess My Resurrection. We therefore, O MASTER, remembering His salutary Passion, the life-giving Cross, the three days' Sepulture, the Resurrection from the dead, the Ascension into the Heavens, the Session on the Right Hand of Thee, the GOD and FATHER, and the Glorious and fearful second Coming again, *Aloud.* In all, and for all, we offer Thee Thine Own of Thine Own.

Choir. Thee we hymn, Thee we bless, Thee we thank, O LORD, and pray to Thee, our GOD.

Priest, sil. (*S. Chrys.*)

Moreover, we offer unto Thee This reasonable and unbloody Sacrifice, and beseech Thee, and pray, and supplicate, Send down Thy Holy GHOST upon us, and on These presented Gifts.

Priest, silently. (*S. Basil.*)

Wherefore All-Holy MASTER, we also, sinners, and Thine unworthy servants, who are thought worthy by Thee to serve at Thy Holy Altar, not according to our righteousness, for we have done nothing good upon the earth, but according to Thy mercies and Thy compassions which Thou hast richly poured out upon us, take courage and approach Thy Holy Altar, and offering to Thee the Antitypes of the Holy Body and Blood of Thy CHRIST, beseech Thee, and implore Thee, HOLY of Holies, in the approval of Thy Goodness, that Thy Holy GHOST may come upon us, and upon These presented Gifts, and bless Them, and hallow Them, and sanctify Them.

Priest and Deacon. O GOD, be gracious to me, a sinner.

O LORD, Who didst send down Thine All-Holy SPIRIT the third hour on Thy Apostles: take Him not from us, O Good GOD, but renew Him in us who pray to Thee.

Make me a clean heart, O GOD, and renew a right spirit within me.

O LORD, Who didst send down Thine All-Holy SPIRIT the third hour on Thy Apostles: take Him not from us, O Good GOD, but renew Him in us who pray to Thee.

Cast me not away from Thy Presence, and take not Thy Holy SPIRIT from me.

O LORD, Who didst send down Thine All-Holy SPIRIT the third hour on Thy Apostles: take Him not from us, O Good GOD, but renew Him in us who pray to Thee.

Glory to the FATHER, and to the SON, and to the Holy GHOST.

Blessed art Thou, O CHRIST, our GOD, Who didst fill the fishermen with all manner of wisdom, sending down upon them the Holy GHOST, and by them didst bring the whole world into Thy net, O Lover of men: Glory to Thee.

Both now, and ever, and to ages of ages. Amen.

When the Highest came down and confounded the tongues, He divided the nations; when he distributed the tongues of fire, He called all to unity: therefore with one voice we praise the Holy GHOST.

[*Deacon.* Master, bless the Holy Bread.]

Priest. (*S. Chrysostom.*)

And make This Bread the Precious Body of Thy CHRIST.

Deacon. Amen.

Priest. (*S. Basil.*)

(And make) This Bread the True, Precious Body of our LORD and GOD, and Saviour, JESUS CHRIST.

Deacon. Amen.

[*Then to the Priest,*

Master, bless the Holy Cup.]

Priest. (*S. Chrys.*)

And That which is in this Cup, the Precious Blood of Thy CHRIST.

Deacon. Amen.

Priest. (*S. Basil.*)

And This Cup the True, Precious Blood of our LORD and GOD, and Saviour, JESUS CHRIST.

Deacon. Amen.

Priest. Which was poured out for the life of the world.

[*Then to the Priest,*

Master, bless Both.]

Priest. Changing Them by Thy Holy GHOST.

Deacon. Amen. Amen. Amen.

[*Then to the Priest,*

Holy Master, remember me, a sinner.

Priest. The LORD GOD remember thee in His Kingdom, always, now, and ever, and to ages of ages.

Deacon. Amen.]

Priest. (*S. Chrysostom.*)

So that They may be to those that participate, for purification of soul, forgiveness of sins, Communion of the Holy GHOST, fulfilment of the Kingdom of Heaven, boldness towards Thee, and not to judgment, nor to condemnation. And further we offer to Thee This reasonable service on behalf of those who have departed in the faith: our Ancestors, Fathers, Patriarchs, Prophets,

Priest. (*S. Basil.*)

And that we all who have partaken of the One Bread, and of the Cup, may be made one with each other in the Communion of the Holy GHOST, and that none of us may receive the Holy Body and Blood of Thy CHRIST to judgment, nor to condemnation, but that we may find mercy and grace together with all the Saints who have pleased Thee from all ages: our Ancestors, Fathers, Patriarchs,

Apostles, Preachers, Evangelists, Martyrs, Confessors, Abstinents, and every just spirit made perfect in the faith. *Aloud.* Especially our all-Holy, spotless, most-blessed and glorious Lady, the Mother of GOD and ever-Virgin Mary.

Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Teachers, and every just spirit made perfect in the

Choir, excepting when otherwise provided for in Appendix I,

(*S. Chrysostom.*)

It is very meet to bless thee, the Holy Virgin,* the ever-blessed, the entirely spotless, and Mother of our GOD; the more honourable than the Cherubim, and infinitely more glorious than the Seraphim, who didst bear without corruption GOD the Word: thee, verily the Mother of GOD, we magnify.

(*S. Basil.*)

All creation, the system of Angels and the race of men, rejoice in thee, full of grace, sanctified temple, reasonable paradise, and glory of virgins, of whom GOD took Flesh, and became a little Child, our GOD Who was before all ages. For He made thy Womb His Throne, and more extended than the Heavens. In thee, O full of grace, all creation rejoice: Glory to thee.

[*The Deacon commemorates the Diptychs of the departed.*†]

* Θεοτόκον. Had the common rendering *Mother of* GOD (adopted elsewhere throughout the work) been used here, it would have anticipated too literally, and rendered tautological, the translation of καὶ Μητέρα τοῦ Θεοῦ ἡμῶν, which shortly after follows.

† In the text it will be seen that the Holy dead are first commemorated, then the living. But in the rubrics the two are blended together very confusedly, and the confusion is increased by the non-agreement of different editions of the Evchologion respecting it. In the edition of 1850 the following is the order of each Liturgy respectively, which differs from Dr. NEALE'S synopsis of the edition of 1842 in pp. 508-9, Part I., of his "History of the Holy Eastern Church."

(*S. Chrysostom.*)

The Deacon commemorates the Diptychs of the departed. He commemorates whom he will of the living and the dead.

Priest. The Holy Prophet, Forerunner, &c. *to,* the resurrection to eternal life.

He commemorates whom he will of the dead by name, and then proceeds,

(*S. Basil.*)

The Deacon commemorates the Diptychs of the living and the departed, such as he will.

Priest. The Holy Prophet, Forerunner, &c., *to,* the resurrection to eternal life.

He commemorates whom he will of the living and the dead, saying for the living, For the salvation, &c., *and for the dead,*

Priest, silently. The Holy Prophet, Forerunner, and Baptist John; the Holy, glorious, and all-celebrated Apostles; Saint ——, whose memory we this day celebrate; and all Thy Saints, through whose supplication look down upon us, O GOD. And remember all those who are departed in the hope of the resurrection to eternal life,

(*S. Chrys.*)

He commemorates whom he will of the dead, by name, and then proceeds,

And give them rest where shines the Light of Thy Countenance. Again we beseech Thee, remember, O LORD, all Orthodox

(*S. Basil.*)

He commemorates whom he will of the dead, saying,

For the rest and forgiveness of the souls of Thy servants — —. In a place of light, whence sorrow and mourning are driven away, give them rest, O our GOD.

And then proceeds,

And give them rest where shines the Light of Thy Countenance. Again we pray Thee, remember, O LORD, Thy Holy, Catholic, and Apostolic Church, which is from one end of the earth to the other, and give it peace, for Thou didst purchase it to Thyself by the Precious Blood of Thy CHRIST; and stablish this Holy Temple until the end of the age. Remember, O LORD, us, who have offered to Thee These Holy Gifts, and those for whom, and through whom, and on account of whom we offered Them. Remember, O LORD, them who bring forth fruit, and do good deeds in Thy Holy Churches, and who remember the poor: reward them with Thy rich and Heavenly blessings, bestow on them things Heavenly for things earthly, things eternal for things temporal, things incorruptible for things perishable. Remember, O LORD, those who are in deserts, and mountains, and in

And give them rest, &c., *to*, the Word of Thy Truth.

Deacon. The Patriarch (Metropolitan *or* Bishop) —, *and the others.*

He then commemorates the Diptychs of the living.

Choir. All, male and female.

Priest. Remember, O LORD, the city (*or*, the abode) in which we dwell, &c.

For the rest and forgiveness, &c., *and then proceeds,*

And give them rest, &c., *to*, the Word of Thy Truth.

Deacon. The Most Sacred Metropolitan (*or* Bishop) —, and the offerer of These Holy Gifts, *and the others.*

Choir. All, male and female.

Priest. Remember, O LORD, all Orthodox Bishops, &c.

Bishops, who rightly direct the Word of Thy Truth; the whole Presbytery, the Diaconate in CHRIST, and every Holy order. Furthermore we offer to Thee This reasonable service for the whole world, for the Holy Catholic and Apostolic Church, and for them that live in purity and chastity of life in the world; for our most faithful Sovereign —— and family, lovers of CHRIST, all their Palace dens and caves of the earth. Remember, O LORD, those who are in virginity, reverence, asceticism, and chastity of life in the world. Remember, O LORD, our most pious and faithful Sovereign —— and family, whom Thou hast counted meet to reign over the earth: crown them with the armour of truth, with the armour of Thy approval, overshadow their heads in the day of battle, strengthen their arm, exalt their right hand, stablish their kingdom, subdue beneath them barbarous nations that delight in war, grant them deep peace that cannot be taken away, speak good things to their heart for Thy Church and all Thy people, that we in their peace may lead a quiet and peaceable life in all Godliness and sobriety. Remember, O LORD, all power and dominion, our brethren of the Palace, and all the army: preserve the good in their goodness, make the evil to be good in Thy kindness. Remember, O LORD, the people who are standing around, and those who are absent from commendable causes, and have mercy on them and us, according to the multitude of Thy mercies. Fill their storehouses with all manner of good things; preserve their marriages in peace and unanimity; nourish the babes; instruct the youth; console the aged; comfort the feeble-minded; collect the scattered; bring back the wandering, and unite them to Thy Holy, Catholic, and Apostolic Church; free those who are vexed with unclean spirits; voyage with the mariner; journey with the traveller; defend the widow; shield the orphan; preserve the prisoner; heal the sick. Remember, O GOD, them that are before tribunals; in mines; in exile; in slavery; in all kinds of affliction, necessity, and accident; all who pray for Thy great mercy; those who love us; and those who hate us; and those who have desired us, unworthy, to remember them in our prayers. And remember all Thy people, O LORD our GOD, and upon all pour forth

and army. Grant to them, O LORD, a peaceful reign, that we in their peace may lead a quiet and peaceable life in all Godliness and sobriety.

Thy rich mercy, granting them all things necessary to their salvation. And those whom we have not remembered through ignorance, forgetfulness, or the multitude of their names, do Thou Thyself remember, O GOD, Who knowest the age and name of each, Who hast known them even from their mothers' womb. For Thou, LORD, art the Helper of the helpless, the Hope of the despairing, the Preserver of the tempest-tost, the Harbour of the voyager, the Physician of the sick: Thou art all things to all men, Who knowest each one and his need, each house and its necessity. Preserve, O LORD, this city, (*or*, this abode,) and every city and country, from famine, plague, earthquake, flood, fire, sword, invasion, and civil war. *Aloud.* But chiefly, O LORD, remember the Most Holy Governing Synod, the members whereof (*or*, remember our Archbishop ——, whom) preserve to Thy Holy Churches in peace, safety, honour, health, and length of days, and rightly directing the Word of Thy Truth.

Aloud. But

[*Deacon.* (*S. Chrysostom.*)
The Most Holy Governing Synod (*or*, The Archbishop ——).

[*Deacon.* (*S. Basil.*)
The Most Holy Governing Synod, (*or*, The Most Sacred Archbishop ——,) and the offerer of These Holy Gifts.

He then commemorates the Diptychs of the living.]

Choir. All, male and female.

(*S. Chrysostom.*)
The Priest commemorates silently whom he will of the living by name, and then proceeds,

Remember, O LORD, the city (*or*, the abode) in which we dwell, and every city and country,

(*S. Basil.*)
The Priest commemorates whom he will of the living, saying silently,

For the salvation, preservation, and forgiveness of sins of the servants of GOD — —.

And then proceeds,

Remember, O LORD, all Orthodox Bishops who rightly direct the Word of Thy Truth. Remember, O LORD, according to the multitude of Thy compassions, my unworthiness, forgive me every transgression, voluntary and in-

and the faithful who inhabit them. Remember, O LORD, them that voyage, that journey, that are sick, that are in labour, that are in bonds, and their salvation. Remember, O LORD, them who bring forth fruit, and do good deeds in Thy Holy Churches, and who remember the poor. And send forth on all of us Thy mercies. voluntary, and shut not up on account of my sins the Grace of Thy Holy SPIRIT from the presented Gifts. Remember, O LORD, the Presbytery, the Diaconate in CHRIST, and every Holy order: let none of us who surround Thy Holy Altar be put to shame. Look down upon us in Thy Goodness, O LORD, manifest Thyself to us in Thy rich mercies; grant us a healthful and advantageous air, give peaceful rain to the earth that it may bring forth its fruits, bless by Thy Goodness the crown of the year; stay the schisms of the Churches, restrain the raging of the nations, cast down quickly the rising up of heresies by the power of Thy Holy SPIRIT; receive us all in Thy Kingdom, sons of the light and sons of the day, and give us Thy peace and Thy love, O LORD our GOD, Who hast given all things to us.

Aloud. And grant us with one mouth and one heart to Glorify and celebrate Thy All-honourable and Majestic Name, of the FATHER, and of the SON, and of the Holy GHOST, now, and ever, and to ages of ages.

Choir. Amen.

Priest. And the mercies of the Great GOD and our Saviour, JESUS CHRIST, shall be with all of us.*

Choir. And with thy spirit.

Deacon. Commemorating all Saints, again and again in peace, let us pray to the LORD.

Choir. LORD, have mercy.

Deacon. For the honourable Gifts now presented and Hallowed, let us pray to the LORD.

Choir. LORD, have mercy.

Deacon. That our GOD, the lover of men, Who hath received Them into His Holy, Heavenly, and Spiritual Altar, for the odour of a sweet Spiritual scent, may send down on us His Divine Grace, and the gift of the Holy GHOST, let us pray (to the LORD).

* Ἡμῶν. Some copies have, it may be thought more consistently, *you*—ὑμῶν. This difference of the transcribers is, no doubt, traceable to the fact that the letters η and υ have, as monophthongs, the same sound.

Choir. LORD, have mercy.

Deacon. For deliverance from all affliction, passion, danger, and necessity, let us pray to the LORD.

Choir. LORD, have mercy.

Deacon. Defend, save, have mercy, and guard us, O GOD, by Thy Grace.

Choir. LORD, have mercy.

Deacon. That the whole day may be perfect, Holy, peaceful, and sinless, let us ask from the LORD.

Choir. Grant, O LORD.

Deacon. The Angel of peace, faithful guide, guardian of our souls and bodies, let us ask from the LORD.

Choir. Grant, O LORD.

Deacon. Pardon and remission of our sins and transgressions, let us ask from the LORD.

Choir. Grant, O LORD.

Deacon. Things that are good and profitable for our souls, and peace to the world, let us ask from the LORD.

Choir. Grant, O LORD.

Deacon. That we may accomplish the remainder of our lives in peace and penitence, let us ask from the LORD.

Choir. Grant, O LORD.

Deacon. Christian ends of our lives, without torment, without shame, peaceful; and a good defence at the fearful tribunal of CHRIST, let us ask (from the LORD).

Choir. Grant, O LORD.

Deacon. Having prayed for the unity of the faith, and the Communion of the Holy GHOST, let us commend ourselves, and each other, and all our life, to CHRIST the GOD.

Choir. To Thee, O LORD.

Priest, sil. (*S. Chr.*)

To Thee, O MASTER, lover of men, we commend in pledge all our life and hope, and beseech Thee, and pray, and supplicate, Make us worthy to partake of Thy Heavenly and awful Mysteries of this Holy and Spiritual Table

Priest, silently. (*S. Basil.*)

O our GOD, the God of salvation, teach Thou us to render Thee worthy thanks for the blessings which Thou hast done, and still doest for us. Thou, our GOD, Who hast received these Gifts, cleanse us from every pollution of flesh and spirit, and teach us to accomplish perfect holiness in Thy fear, that we, with the pure witness of our conscience, receiving a portion of Thy Hallowed (Gifts), may be united to the Holy Body and Blood of Thy CHRIST, and receiving Them worthily, may have CHRIST dwell-

with a pure conscience, for the forgiveness of sins, for pardon of transgressions, for Communion of the Holy GHOST, for inheritance of the Kingdom of Heaven, for boldness of access to Thee, but not for judgment, nor for condemnation. *Aloud.* And make us worthy, O MASTER, with boldness and without condemnation, to dare to call upon Thee, the Heavenly GOD and FATHER, and say,*

ing in our hearts, and may become temples of Thy Holy SPIRIT. Yea, O our GOD, and make none of us guilty of These Thy awful and Heavenly Mysteries, nor infirm in soul or body from an unworthy participation of Them, but give us till our last breath worthily to receive the portion of Thy Hallowed (Gifts) for a provision for the journey to eternal life, for an acceptable defence at the fearful tribunal of Thy CHRIST, that we, with all the Saints who have pleased Thee from all ages, may become partakers of Thy eternal Goods, which Thou hast promised to them that love Thee, O LORD. *Aloud.* And make

Choir. Our FATHER, Who art in the Heavens, Hallowed be Thy Name; Thy Kingdom come; Thy Will be done, as in Heaven, so in earth; Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil.

Priest. For Thine is the Kingdom, the Power, and the Glory, of the FATHER, and of the SON, and of the Holy GHOST, now, and ever, and to ages of ages.

Choir. Amen.

Priest. Peace to all.

Choir. And to thy spirit.

Deacon. Let us bow our heads to the LORD.

Choir. To Thee, O LORD.

* A proof of the disadvantage to external readers of the dislocated manner of printing the prayers in the ordinary copies of the Evchologion, (see section 2, in PREFACE,) is found in one so careful and well-informed as Dr. NEALE being deceived into the belief of the anti-doxology (*And make us worthy*, &c.) of the present prayer alone constituting its whole. He says in page 513 of his work before referred to:—"The prayer which ushers in The LORD's Prayer differs, of course, in differing forms. Many of the forms, as that in S. Chrysostom, are excessively short," &c. The reader will notice how thoroughly the junction of prayer and doxology which characterizes the present version, contradicts Dr. NEALE's assertion as to the "excessive shortness" of the above prayer, which much exceeds in length that which follows it.

Priest, silently. (*S. Chrysostom.*)

We render thanks unto Thee, Invisible KING, Who hast framed all things by Thy measureless power, and in the multitude of Thy mercies hast brought all things into being from non-existence: look down, Thyself, O MASTER, from Heaven, upon them that have bowed down their heads unto Thee, for they bowed them not to flesh and blood, but to Thee, the terrible GOD. Bestow Thou, O MASTER, on all of us, an equal good from the presented (Gifts), according to the need of each: sail with those who sail, journey with those that journey, heal the sick, O Physician of our souls and bodies. *Aloud.* Through the Grace, compassion, and love to men of Thine Only-begotten SON, with Whom, and with Thy All-Holy, Good, and Life-giving SPIRIT, Thou art Blessed, now, and ever, and to ages of ages.

Choir. Amen.

Priest, silently. (*S. Basil.*)

O MASTER, LORD, FATHER of mercies, and GOD of all comfort: bless them that have bowed down their heads unto Thee, hallow them, guard them, confirm them, strengthen them, keep them from every evil work, knit them to every good work, and make them worthy to partake without condemnation of These Thy spotless and life-giving Mysteries, for the forgiveness of sins, and the Communion of the Holy GHOST. *Aloud.*

Priest, silently. Hear us, O LORD JESUS CHRIST, our GOD, out of Thy Holy dwelling place, from the Glorious Throne of Thy Kingdom, and come and sanctify us, Who sittest above with the FATHER, and art here invisibly present with us; and by Thy mighty Hand make us worthy to partake of Thy Spotless Body, and Precious Blood, and by us, all the people.

Priest and Deacon. O GOD, be gracious to me a sinner.

O GOD, be gracious to me, a sinner.

O GOD, be gracious to me, a sinner.*

Deacon, aloud. Let us attend.

Priest. The HOLY for the Holy.†

Choir. One HOLY, one LORD JESUS CHRIST, in the Glory of GOD the FATHER. Amen.

* The Russian substitutes for this: *O* LORD, *cleanse* (ocheestee) *me, a sinner, and be merciful to me.*

† *Holy Things for the Holy*, according to KING, or *Holy Things for Holy persons*, as NEALE and the Irvingite liturgy have it, though expressing the meaning, can scarcely be considered a translation of Τὰ Ἅγια τοῖς ἁγίοις, or of SVYATAYA *Svyateem.*

Then on Sundays, excepting when otherwise provided for in Appendix J,

The Communion Hymn.

Praise the LORD from the Heavens: praise Him in the Highest.

Alleluia. Alleluia. Alleluia.

[*Deacon, silently.* Master, break the Holy Bread.]

Priest. The Lamb of GOD is broken and distributed, is broken and not divided in sunder, ever eaten and never consumed, but sanctifying them that participate.

Deacon. Amen.

[*Then to the Priest,*

Master, fill the Holy Cup.]

Priest. The fulness of the Cup, of faith, and of the Holy GHOST.

Deacon. Amen.

[*Then to the Priest,*

Master, bless the warmth.]

Priest. Blessed is the fervour of Thy Saints, always, now, and ever, and to ages of ages. Amen.

Deacon. The fervour of faith, full of the Holy GHOST. Amen.

Priest and Deacon. I believe, LORD, and confess, that Thou art truly CHRIST, the SON of the living GOD, Who camest to save sinners, of whom I am chief. I believe also, that This is Thy Most Holy Body, and that This is Thy Most Holy Blood, and pray therefore to Thee, Have mercy upon me, and pardon my transgressions, voluntary and involuntary, which I have committed in word and deed, knowingly and unknowingly, and deign me without condemnation to be partaker of Thy Most Pure Mysteries, O LORD, for the forgiveness of my sins, and for life everlasting.

O SON of GOD, accept me to-day as a partaker of Thy Mysterious Supper, for I will not reveal Thy Mysteries to Thine enemies, nor give Thee a kiss as Judas, but as the thief I will confess Thee, Remember me, O LORD, in Thy Kingdom.

Let not, O LORD, the Communion of Thy Holy Mysteries be to my judgment, or condemnation, but for the healing of my soul and body.

The Priest then communicates of the Holy Bread, saying,

The Precious and All-Holy Body of our LORD, and GOD, and Saviour, JESUS CHRIST, is communicated to me——, Priest, for the forgiveness of my sins, and for life everlasting.

[*Then to the Deacon,*

Deacon, approach.

Deacon. Holy father, pardon me.

Master, make me partaker of the Precious and Holy Body of our LORD, and GOD, and Saviour JESUS CHRIST.

Priest. ——, Sacred deacon, to thee is communicated the Precious, Holy, and Spotless Body of our LORD, and GOD, and Saviour, JESUS CHRIST, for the forgiveness of thy sins, and for life everlasting.]

He then communicates of the Holy Cup, saying,

I, ——, Priest, the servant of GOD, partake of the Pure and Holy Blood of our LORD, and GOD, and Saviour, JESUS CHRIST, for the forgiveness of my sins, and for life everlasting.

Behold, This hath touched my lips, and shall take away my transgressions, and cleanse my sins.

[*Then to the Deacon,*

Deacon, approach.

Deacon. Behold, I approach the Immortal KING and GOD.

Priest. The servant of GOD, Deacon ——, is made partaker of the Precious and Holy Blood of our LORD, and GOD, and Saviour, JESUS CHRIST, for the forgiveness of his sins, and for life everlasting.

This hath touched thy lips, and shall take away thy transgressions, and cleanse thy sins.]

Deacon. Having seen the Resurrection of CHRIST, we adore the Holy LORD JESUS, Who alone is without sin. Thy Cross, O MASTER, we worship, and glorify Thy Holy Resurrection. For Thou art our GOD, we know none other beside Thee, we call upon Thy Name.

O come, all ye faithful, let us adore the Resurrection of CHRIST, for by His Cross great joy is come unto all the world. Therefore, ever blessing the LORD, we celebrate His Resurrection, Who suffered on the Cross, and death by Death hath overthrown.

Shine, O new Jerusalem, for the glory of the LORD is risen upon thee; exult and rejoice, O Sion, for the pure Virgin glorifieth thee by her exalted Child-birth. O CHRIST, the Great Passover and High Priest, the Wisdom, the Word, and Power of GOD, deign us to partake of Thee more truly, and day without night, in Thy Kingdom.

Through Thy Holy Blood, and the intercession of Thy Saints, cleanse from their sins, O LORD, those whom we have remembered.

Then aloud. Approach with the fear of GOD, faith and love.

Choir. Blessed is He that cometh in the Name of the LORD: the LORD is GOD, and is manifested unto us.

The Priest communicates the people, saying to each,

The servant of God, ——, is made partaker of the Pure and Holy Body and Blood of our LORD, and GOD, and Saviour, JESUS CHRIST, for the forgiveness of his (*or*, of her) sins, and for life everlasting.

Then, when all have communicated, he saith,

O GOD, save Thy people, and bless Thine inheritance.

Choir, excepting when otherwise provided for in Appendix K.

We have seen the True Light, we have received the SPIRIT from Heaven, we have found the True faith, by worshipping the undivided TRINITY, Who hath saved us.

[*Deacon, silently.* Master, exalt.]

Priest. Be Thou, O GOD, exalted above the Heavens, and Thy Glory above all the earth.

Blessed is our GOD, *Aloud.* Always, now, and ever, and to ages of ages.

Choir. Amen.

Let our mouth be filled with Thy praise, O LORD, that we may sing of Thy Glory, for that Thou hast vouchsafed to make us partakers of Thy Holy, Divine, Immortal, and Life-giving Mysteries: preserve us by Thy Holiness all our days, that we may learn Thy righteousness.

Alleluia. Alleluia. Alleluia.

Deacon. Having stood and partaken of the Divine, Holy, Spotless, Immortal, Heavenly, Life-giving and Terrible Mysteries of CHRIST, let us worthily give thanks to the LORD.

Choir. LORD, have mercy.

Deacon. Defend, save, have mercy, and guard us, O GOD, by Thy Grace.

Choir. LORD, have mercy.

Deacon. Having prayed that the whole day may be perfect, Holy, peaceful, and sinless, let us commend ourselves, and each other, and all our life, to CHRIST the GOD.

Choir. To Thee, O LORD.

Priest, silently.
(*S. Chrysostom.*)

We yield Thee thanks, O MASTER, lover of men, and benefactor of our souls, that Thou hast this day thought us worthy of Thy Heavenly and Immortal Mysteries. Rightly direct our path, confirm us all in Thy fear, guard our life, establish our goings, through the prayers and supplications of the glorious Mother of GOD and ever-Virgin Mary, and all Thy Saints. *Aloud.* For Thou art our Sanctification, and we ascribe Glory to Thee, the FATHER, the SON, and the Holy GHOST, now, and ever, and to ages of ages.

Priest, silently.
(*S. Basil.*)

We yield Thee thanks, O LORD our GOD, for the participation of Thy Holy, Spotless, Immortal, and Heavenly Mysteries, which Thou hast given us for the beneficence, sanctification, and cleansing of our souls and bodies. Do Thou, O MASTER of all, give us to have the Communion of the Holy Body and Blood of Thy CHRIST, to faith that maketh not ashamed, to love unfeigned, to fulness of wisdom, to the cleansing of soul and body, to the turning away of every enemy, to the accomplishment of Thy commandments, and to an acceptable defence at the fearful tribunal of Thy CHRIST. *Aloud.* For Thou art our Sanctification, and we ascribe Glory to Thee, the FATHER, the SON, and the Holy GHOST, now, and ever, and to ages of ages.

Choir. Amen.

Priest. In peace let us proceed.

Choir. In the Name of the LORD.

Deacon. Let us pray to the LORD.

Choir. LORD, have mercy.

Priest. O LORD, Who blessest them that bless Thee, and sanctifiest them that put their trust in Thee, save Thy people, and bless Thine inheritance. Guard the fulness of Thy Church; hallow them that love the beauty of Thy Temple; glorify them in return with Thy Divine power, and forsake not us who hope in Thee. Give peace to Thy world, to Thy Churches, to our Priests and Kings, to the army, and to all Thy people; for every good gift and every perfect gift is from above, and cometh down from Thee, the FATHER of Lights; and we ascribe Glory, thanks, and worship to Thee, the FATHER, the SON, and the Holy GHOST, now, and ever, and to ages of ages.

Choir. Amen.

Then, excepting when otherwise provided for in Appendix L,

Blessed be the Name of the LORD: from henceforth, and to all ages.

Blessed be the Name of the LORD: from henceforth, and to all ages.

Blessed be the Name of the LORD: from henceforth, and to all ages.

Glory to the FATHER, and to the SON: and to the Holy GHOST;

Both now, and aye: and to ages of ages. Amen.

Psalm 33 (34).

I will bless the LORD at all times: His praise shall ever be in my mouth.

My soul shall make her boast in the LORD: the humble shall hear, and be glad.

O magnify the LORD with me: and let us exalt His Name together.

I sought the LORD, and He heard me: and delivered me from all my affliction.

Ye drew near unto Him, and were lightened: and your faces were not ashamed.

This poor man cried, and the LORD heard him: and delivered him from all his affliction.

The Angel of the LORD encampeth round about them that fear Him: and delivereth them.

O taste, and see that the LORD is Good: blessed is the man that trusteth in Him.

O fear the LORD, all ye His saints: for there is no want to them that fear Him.

The rich do lack, and suffer hunger: but they that seek the LORD shall not want any thing that is good.

Come, ye children, hearken unto me: I will teach you the fear of the LORD.

What man is he that desireth life: and loveth days that he may see good?

Keep thy tongue from evil: and thy lips from speaking guile.

Depart from evil, and do good: seek peace, and pursue it.

The Eyes of the LORD are upon the righteous: and His Ears unto their prayers.

The Face of the LORD is against them that do evil: to cut off their remembrance from the earth.

The righteous cried, and the LORD heard them: and delivered them from all their affliction.

The LORD is nigh unto the broken of heart: and saveth the contrite of spirit.

Many are the afflictions of the righteous: but the LORD delivereth him from them all.

The LORD keepeth all his bones: not one of them is broken.

Evil shall slay the wicked: and they that hate the righteous shall be desolate.

The LORD redeemeth the souls of His servants: and all they that trust in Him shall not be desolate.

Glory to the FATHER, and to the SON: and to the Holy GHOST;

Both now, and aye: and to ages of ages. Amen.

Priest, silently.
(*S. Chrysostom.*)

Thou, O CHRIST our GOD, Who art Thyself the fulness of the Law and of the Prophets, Who didst fulfil all the dispensation of Thy FATHER: fill our hearts with joy and gladness, always, now, and ever, and to ages of ages.

Priest, silently.
(*S. Basil.*)

The Mystery of Thy dispensation, O CHRIST our GOD, hath been accomplished and perfected as far as is in our power. We have the memory of Thy Death, we have seen the type of Thy Resurrection, we have been filled with Thy endless Life, we have enjoyed Thy delights which cannot be made empty, of which, in the ages to come, vouchsafe, in Thy approval, to count us all worthy. Through the Grace of Thy FATHER Unoriginate, and Thy Holy, Good, and Life-giving SPIRIT, now, and ever, and to ages of ages.

Deacon. Amen.

Then aloud. Let us pray to the LORD.

Choir. LORD, have mercy.

Priest. The blessing of the LORD, and His mercy, His Grace, and Love to men, be upon you, always, now, and ever, and to ages of ages.

Choir. Amen.

Priest. Glory to Thee, our GOD, Glory to Thee.*

Choir. Glory to the FATHER, and to the SON, and to the Holy GHOST;

Both now, and aye, and to ages of ages. Amen.

LORD, have mercy.

* In the Russian, this ascription is thus amplified: *Glory to Thee*, CHRIST, *our* GOD, *and Hope, Glory to Thee.*

LORD, have mercy.

LORD, have mercy.

[*Deacon.* Master, give the Blessing.*]

Priest. CHRIST our True GOD, Who arose from the dead: (*or, if it be not Sunday,* CHRIST our True God:) through the intercession of His all-spotless Mother; the honourable and glorious Prophet, Forerunner, and Baptist John; the Holy and all-celebrated Apostles; our Holy father John the Golden-mouthed, Archbishop of Constantinople; (*or, on the days his Liturgy is appointed to be used,*† our Holy father Basil the Great, of Cæsarea, in Cappadocia;) Saint——, guardian of this Holy Temple; Saint——, whose memory we this day celebrate; and all Saints: have mercy, and save us, as Good, and the lover of men.‡

Choir. Amen.

The Priest then distributes The Antidoron, *and the people depart.*

* The beauty and fitness of the Deacon's first and last words are such, that few can regret the final prayer being here styled THE BLESSING, rather than, as it generally is, THE DISMISSAL.

† Viz. on Dec. 24th; Jan. 1st and 5th; all the Sundays in Lent, excepting the last; Great Thursday; and the Great Sabbath or Easter Eve.

‡ Subsequently to this, another form of THE DISMISSAL occurs, when the Priest and Deacon have disrobed themselves. But, contrary to this, which is said aloud, it is of a private nature, as is also the Office of disrobing. Dr. NEALE, at p. 525 of his work, through not distinguishing between the two Offices, falls into confusion concerning their respective closes; and at p. 696, where this first, or DISMISSAL proper, should have occurred, he has silently ignored it, in order to give effect to his previous incorrect assertion, "that, in the Constantinopolitan rite, the Priest does not dismiss the people till he is disrobed."

ΤΕΛΟΣ.

ERRATUM.

Page 12, line 23, *for* CHRIST the GOD, *read* CHRIST our GOD.

JOHN CHILDS AND SON, PRINTERS.

POSTSCRIPT.

(*Removable at pleasure.*)

I. The Editorial incognito maintained thus far, and from the first intended to be maintained in the event of the publication of the present work at some distant day, has been rendered all but impossible of *further* maintenance by a most unwarrantable proceeding detailed in the following letter.

"To His Excellency Count A. P. Tolstoi, [late] Ober-procuror of the Most Holy Governing Synod of all the Russias.

"*Villafranca, Nice,* April $\frac{1}{2}\frac{1}{3}$, 1862.

"My dear Lord,

"Χριστὸς Βοσκρὲς. I am sure of your Lordship's pardon for troubling you, when the contents of this letter are understood.

"Yesterday I was shown a fragment of a new quarto book, which, though destitute of a title page, I presume to be an Encyclopædia. It is published by A. and C. Black, Edinburgh. The fragment before me extends from pp. 473 to 554, and is occupied, excepting on the last leaf, with the remainder of an article entitled RUSSIA, signed at its close (J. H. B—P.).

"At page 527 of the above work, in a section devoted to the Church, among other things, some of which are true, some distorted, and others absolutely false, there occurs the following:—'Broadly stated, and besides some of the preceding tenets, the Greco-Russian religion differs from the Anglican in so far as the latter approaches to the Lutheran. The general harmony, however, with the Anglican is greater than with any other Church; and several attempts have been made, but not successfully, to unite them, particularly in 1723. Addresses still pass at intervals between the two Churches; and, independently of the Irvingites, *the ritual of* Hatherly's *new community at Liverpool so strongly resembles the Greek service, that it has attracted the notice of the Russian synod.*'

"Your Lordship and the Most Holy Synod will be surprised equally with myself at the audacity of the writer of the above article, whoever he may be. * * * * But having called your Lordship's attention to the strange statement (based no doubt on the fact of my having forwarded to your Lordship two years ago my English version of 'The Liturgies of SS. Chrysostom and Basil') I leave it, simply avowing my entire ignorance till yesterday, of so great a liberty having been taken with my name, and with that of the Most Holy Synod. * * * *

"I remain, my dear Lord,

"Your very obliged and humble servant,

"Stephen G. Hatherly,

"late of the Greek Church, Liverpool."

Subsequent inquiry proved the work thus quoted from to be THE ENCYCLOPÆDIA BRITANNICA, Vol. xix.; and the writer of the article in question, Mr. J. H. BISHOP, teacher of the English language in S. Petersburg.

Mr. BISHOP must by some means or other have heard of the present version, forwarded in MS. to S. Petersburg, as above, and of its favourable acceptance by the Most Holy Governing Synod.

That favourable acceptance by so grave and reverend a corporation, might have led him to imagine the work could have been compiled for nothing short of public use: and a surmise, in print, to that effect, being harmless, might not only have been suffered to pass uncontradicted, but might, by pointing out a possible means of future spiritual good, have unconsciously paved the way to its quiet and happy realization, and thus have proved "the thought, the parent of the action."

But to the extraordinary and gratuitous assumptions,—1. that as a "ritual" the present version *is* in actual public use; 2. by myself; 3. in the place of my late residence, "Liverpool;" 4. in the interest of a "new community;" 5. and that it "so strongly resembles," not is identical with, "the Greek service;" 6. as thereby to "attract the notice of the Russian synod:"—to such assumptions no reply can be made other than an indignant denial of their truth, and of all shadow of foundation, other than above hinted, on which to base them.

II. To the above may be added the following facts, explanatory of the history of the present version.

1. In 1856 I was requested by the trustees of the Greek Church in Manchester to harmonize a melodial service presented to them by a friend thoroughly acquainted with ancient ecclesiastical usages. I did so.

2. The satisfaction that work gave induced the belief in many minds, that, if rendered into the vernacular, "The Hymns of the Liturgies of SS. CHRYSOSTOM and BASIL" would be acceptable to English ecclesiologists and musicians generally. I accordingly turned that work into English, and eventually published it. (See notice at end of PREFACE.)

3. That first attempt accomplished, I was encouraged to apply my hand to the Prayers or "Liturgies" proper, being desirous of possessing for my own and friends' private reading a more complete copy of the same than I found to exist in the two works which alone are accessible to English readers. The result was the version in the present reader's hands. Of its subsequent revision at S. Petersburg, (on which occasion I was honoured with 36 folio pages of Russian MS. respecting it,) and of the effect of that revision upon the previous pages, sufficient has been said elsewhere.

S. G. HATHERLY.

Compton, Wolverhampton, June, 1865.

THE GREEK SERVICE IN TRINITY CHAPEL.

A LETTER TO A FRIEND.

NEW YORK, *March* 13, 1865.

MY DEAR SIR:

You have asked me to give you some account of the Greek service lately held in Trinity Chapel, and to communicate some of my impressions respecting it. In doing this, let me first say that I would not have missed witnessing it for a great deal. To see the performance of a religious service by the priest of a church which, in the pride of superior antiquity, can afford to look upon the Pope as "the first Protestant and father of modern Rationalism," while the Pope himself dares not dispute the validity of her offices, was a novel sensation in this Occidental city.

I arrived some time before the service began. The church gradually filled up, till it was about two-thirds full. Some seven or eight surpliced men soon stole in and occupied stalls on the right of the chancel. These I found were the singers, who had been some two months under the training of Dr. Young. Some time after, some six or eight clergymen came into the chancel, vested in black, and soon the celebrant him-

self entered from the sacristy. His habit, of white silk, embroidered richly with gold, and the epitrachelion of red silk, have been already described in the public prints. I missed the familiar chasuble, with its large cross on the back, which is so striking in the Roman service. His entrance was greeted by the choir with an outburst of that exquisite chanting which distinguishes the Russian worship, and which continued the most charming feature in the long ceremony, although it became monotonous from the incessant repetitions of the same unintelligible Slavonic words. Indeed, the service was eminently in a tongue not "understanded of the people," for the greater part of the Orthodox present were probably Greeks, and the proportion of Slavonic scholarship among the heterodox hearers was, I presume, infinitesimal. To the singers, of course, except the four pieces sung in English, the words of devotion which they used were meaningless, which was perhaps as well, for you will see that they had to sing some staggering things for Protestants.

The priest approached the holy table, and made several awe-struck genuflections and elevations of the hands. I was a little surprised at this, as the elements were not even present, but I have since discovered that in the Greek mass anticipative worship is carried to a very great extent, as you will presently see. He then began the liturgy, which it seems was that which bears the name of St. Chrysostom, although on very insufficient authority. I can only note some points in it which differ most widely from our forms of worship. Some are of such importance that I think it best to quote them in the original Greek, and those that I do not, I have carefully compared with the original. One point is, the very frequent commemoration, τῆς παναγίας, ἀχράντου,

ὑπερευλογημένης, ἐνδόξου Δεσποίνης ἡμῶν Θεοτόκου καὶ αἰειπαρθένου Μαρίας: "of our all-holy, spotless, exceedingly blessed, glorious Lady, the Mother of God and Ever-Virgin Mary." This form is of continual recurrence throughout the liturgy, and one of the most frequent antiphonal responses of the choir is, "By the intercession of the Mother of God." Whether these antiphons were used on this occasion, I cannot say; but to judge from the incessant responses, we may suppose that the "intercession of the Mother of God" was not neglected. It should seem from the term "Our Lady," that the Greek Church concurs with the Latin in recognizing the spiritual supremacy of Mary, as sharing with her Son the dominion of the church. Indeed, as a writer in the Encyclopædia Britannica remarks, the Panagia may be considered as the peculiar tutelary deity of the modern Greeks.

I notice that the liturgy contains prayers for "all our fathers and brethren who are fallen asleep."

The Nicene Creed was sung in English. Trinity Chapel has the honor of being the first Western church, for some thirteen hundred years, in which this Creed has been recited with the omission of the *Filioque*. Whether this clause is an unwise addition to the original symbol or not, I cannot undertake to determine; but considering that it is an essential part of the Creed as accepted by the Episcopal Church, and is used in the solemn opening invocations of the litany, this playing at ball with it by a Protestant choir, trained by an Episcopalian clergyman, must have struck father Agapias as carrying complaisance towards his Imperial Majesty Alexander II., and the Holy Orthodox Church, to its highest pitch.

The prayers before the Oblation being ended, the cele-

brant retired to the vestry, where the sacred elements had already been prepared. He soon reëntered, bringing them with him, richly veiled. I had often, in childhood, frequented the Roman mass, and now, as the priest came in, holding forth the veiled chalice and paten for the adoration of his Orthodox brethren, I felt quite at home, notwithstanding the circumstantial differences of rite. The choir, as he entered, struck up a jubilant hymn, as if exulting in the presence of the Lord, or of what would soon be the Lord. This "anticipative latria," before the consecration, Mr. Neale remarks, in his collection of Greek Liturgies, has cost the Orientals much trouble to defend. Symeon of Thessalonica, however, an eminent prelate of the Orthodox Church, urges this in its favor: "If we attribute honor and adoration to the sacred images, how much more to those gifts which, as the great Basil says, are brought in to the end that they may become the body and blood of Christ." I noticed several of the clergymen in the chancel kneeling devoutly during a part of the mass, but I am quite certain that none of them felt at liberty to join in this worship of the unconsecrated elements. The bringing in of the elements is called the Great Entrance (although I do not find this name in the rubric), and, as Mr. Neale says, is the most imposing ceremony in the Eastern church, being accompanied with great pomp of tapers, holy vessels, and attendants. I could not but pity the poor priest, who, on this occasion, had not even the assistance of a deacon. And I felt for him still more when I saw him obliged to perform the most solemn act of the service in the presence of all; whereas, according to the Eastern rite, the holy sacrifice should be offered in the sanctuary, veiled from profane eyes during a part of the time. I

was told that curtains had been hung for the purpose, but were taken down again. This, surely, was a failure in courtesy, for does not the greater include the less, and does not the permission to perform a rite, include permission to retain every important circumstance of it? The rich cloud of incense, too, which diffuses its fragrance through the Orthodox churches, was curtailed to rather scanty proportions. The father himself, indeed, was very sparing of those genuflections whose endless multiplication, I understand, gives to the service properly conducted, a highly pantomimic character. As conducted in Trinity, it more nearly resembled the sober Occidental mass.

At some time previous to the consecration, the priest offers the following prayer:—Ἱκάνωσον με τῇ δυνάμει τοῦ ἁγίου Πνεύματος, ἐνδεδυμένον τὴν τῆς ἱερατείας χάριν, παραστῆναι τῇ ἁγίᾳ σου ταύτῃ τραπέζῃ, καὶ ἱερουργῆσαι τὸ ἅγιον καὶ ἄχραντον σου Σῶμα, καὶ τὸ τίμιον Αἷμα: "Enable me with the might of Thy Holy Spirit, who am clothed with the grace of priesthood, to stand at this Thy holy table, and to sacrifice Thy holy and immaculate Body and precious Blood." Σὺ γὰρ εἶ ὁ προσφέρων καὶ προσφερόμενος, καὶ προσδεχόμενος καὶ διαδιδόμενος: "For Thou art He that offerest and art offered, and receivest and art distributed." After bringing in the Holy gifts (Τὰ Ἅγια Δῶρα), he kisses them as they lie veiled; the Deacon also adores thrice where he stands. Then come the words of consecration. "Send down the Holy Ghost on these gifts lying here. Make this Bread the precious Body of Thy Christ. Make that which is in this cup the precious Blood of Thy Christ. Changing them by Thy Holy Ghost:" Μετάβαλὼν τῷ πνεύματι σου τῷ ἁγίῳ. With these words, the change (μετάβολη) is supposed to be complete, and this invocation of the Holy

Ghost, I am told, the Greek Church is disposed to view as essential to it. The words of the authorized Russian catechism, as quoted by Mr. Neale, are: "Why is this (the Invocation) so essential? Because, at the moment of this act, the bread and wine are changed or transubstantiated into the very body of CHRIST, and into the very blood of CHRIST. How are we to understand the word Transubstantiation? In the exposition of the faith by the Eastern Patriarchs, it is said that the word is not to be taken to define the manner in which the bread and wine are changed into the Body and Blood of our Lord; for this none can understand but God; but only this much is signified, that the bread truly, really, and substantially becomes the very true Body of the LORD, and the wine the very blood of our LORD." The words, "For thou art he who offerest and art offered," show sufficiently that the Greek Church is well guarded against the Protestant heresy of explaining the Oblation as a simple thanksgiving oblation; besides that it is called in the liturgy ἀναίμακτος θυσία, "an unbloody sacrifice," and is expressly said to be offered "for all thy people," ὑπὲρ πάντος τοῦ λαοῦ σου, "and for those departed in faith," ὑπὲρ τῶν ἐν πίστει ἀναπαυσαμένων. The Roman Church, therefore, finding in the Greek service all the essential parts of the Mass, namely, "Transubstantiation," "an unbloody sacrifice offered for quick and dead," and celebrated by priests whose orders she does not dispute, permits the United Greek communities to retain their peculiar liturgies, abolishing, however, the anticipative worship of the yet unconsecrated elements.

It is common, Mr. Neale says, for the people to offer rich gifts for special commemoration in the Mass. For each one thus offering, a particular mite is rubbed off the bread, in

the preparation at the Prothesis. They plainly have an advantage, then, over the Roman Catholics; for while these have to be content with a general *intention* of the priest, the former have the comfort of knowing that, for a suitable price, each one may have his particular holy crumb. I may remark that the first portion is always appropriated to the Ever-blessed Panagia, the Maiden Mother of God.

Respecting the Consecration, the following words of Bishop Symeon of Thessalonica are interesting: "Having accomplished the rite by the seal of the Cross, and the invocation of the Holy Ghost, he forthwith beholds the living Jesus lying before him, and Him in his very essence, being truly the Bread and the Cup. For His is that saying, This Bread is My Body; and His again is this saying, That which is in the cup is My Blood. And the sacrifice for the whole world, and the common propitiation, and the living delicacy, and the infinite joy, and the kingdom of the heavens, and the only essential good, is set before all on the Divine table; wherefore, also, the celebrant prays with the greater boldness on behalf of all. For he takes confidence when He beholds Him who is the patient Lover of men lying before him a sacrifice; and he offers praise and makes supplication for all, and remembers those that are absent, and more especially the Maiden Mother of God, who virginally bare Him."

Luther retained the doctrine of the bodily presence, but as is remarked in Herzog, by assuming it only *in usu sumentium*, he essentially separated himself from the idea of the Sacrifice of the Mass. The Greek Church, equally with the Roman, we see, assumes the bodily presence of the Lord *ante usum*, and thus, as Stourdza proudly boasts (in an

article translated for the *Christian Review*, January, 1863), has kept herself free from all taint of Protestant Eucharistic heresy.

After the Consecration comes the *Ectene* or prayer of Intense Adoration. The priest then "receives," usually with the Deacon, but in the absence of one on this occasion he received alone, thus breaking the last thin link that connects the Sacrifice with the Supper, since there was not even one to receive it with him. He had consented, it is true, to offer "the terrible mystery of the unbloody sacrifice" in a Protestant church; but to expect him to administer the communion to clergymen whose very baptism his church scruples to acknowledge, would have been, of course, unreasonable. Considering this, the "voluntary humility" of the bishop and presbyters who reverently stood or knelt around him in the chancel, was very striking. Remembering, moreover, that this "sacrifice, offered for the living and the dead," is denounced by the 31st Article of the Protestant Episcopal Church as "a blasphemous fable and a dangerous deceit," I was a little perplexed to see the deep satisfaction it seemed to afford so many of her ministers to behold these "blasphemous fables and dangerous deceits" enacted in Trinity Chapel. But perhaps the Articles will undergo a revision.

The dimissory prayer of this liturgy concludes thus: "Do thou, our instructor by thy words, St. John Chrysostom, intercede to the Word Christ our God, that our souls may be saved." Remembering again that the 22d Article of the Episcopal Church declares that the "Romish doctrine concerning * * * * * * * * the Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God,"

I felt, on reading this invocation to a long beatified Saint, somewhat perplexed again. But then I remembered that the Liturgy was in Slavonic.

I went home, feeling profoundly gratified with the æsthetic effect of the spectacle, and if the entertainment had consisted in the exhibition of anything less sacred than the Blessed Eucharist, I should have pronounced that the managers of the display had exhibited a praiseworthy appreciation of the wants of a discerning public. For myself, as it was, recognising no identity between the Holy Supper, which cannot be vicariously received, and a mass in which the priest communicates alone, I felt no scruples of conscience to prevent me from enjoying it to the full. But, alas! the stubborn orthodoxy of our Oriental friends will, I fear, make it a very long time before this courtesy will be reciprocated by the admission of the Eucharist according to Protestant rites, into a church of theirs. The shades of I know not how many œcumenical councils would rise to terrify the weak prelate that should permit the arches of an Eastern church to be desecrated by the echo of the impious *Filioque*, which the patriarch Photius declared to have involved the whole Latin communion in the sin against the Holy Ghost. And as to the dispositions of the Oriental church towards the Protestant Reformation, she has, as Romish writers cordially acknowledge, fully cleared her skirts of all complicity with that. The compilers of the leading German Roman Catholic Encyclopædia of church matters dwell with satisfaction on the surprising exactness of doctrinal agreement between themselves and the Greeks, developed by the fruitless attempts of some of the Reformers to win the Orientals over to declare for them. The editors of the Encyclopædia, although, of

course, regarding the Greek church as schismatic, yet remark that she won for herself an honorable testimony for her steadfast adherence to the common faith against Protestant errors. Well might they say so, for she has not confined her testimony to words. On the contrary, being once afflicted with a Protestantizing patriarch of Constantinople, Cyrillus Lucaris, she put a stop to his mischievous influence by deposing him, and piously drowning him in the Bosphorus. I cannot think, however, that so severe a fate would await a modern Orthodox bishop who should give access to the heresy from which his church has so religiously kept herself free. If he were a Russian prelate, at least, the friendship subsisting between his country and ours would no doubt secure him against any severer punishment than a banishment to Siberia.

Our Imperial friend, Alexander II., might, indeed, well be moved to such an act of clemency by the sense of the compliment which he has received at the hands of American Protestants. If a sublime readiness to renounce the tradition of Western Christendom by the mutilation of the Nicene Creed, as universally accepted in the West, and an equal readiness to renounce the traditions of the Reformation by admitting the Mass into a Reformed Church, are meant as tokens of complaisance towards the Czar, he must certainly acknowledge that it could not well be more humble and intense. On that interpretation, the parish of Trinity, at least, will have approved itself to possess, in no small measure, the true spirit of that Byzantine church which has ever esteemed the smile of an emperor a sufficient recompense for any abasement of body or soul. But this I am loth to believe.

The impulse for a closer unity between different Christian

communions is becoming too strong to be resisted. It appears to me that a good many ministers and laymen of the Anglican communion have serious occasion to ask themselves this question: Which is to me the stronger bond of fellowship, a cordial acceptance of the doctrines of the Reformation, without the episcopal succession, or the episcopal succession conjoined with the Sacrifice of the Mass and the worship of Our Lady?

Very sincerely yours,

THE

RUSSO-GREEK CHURCH.

BY

A FORMER RESIDENT OF RUSSIA

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1865.

THE RUSSO-GREEK CHURCH.

"Populus vult decipere et decipiatur."

A FEW weeks ago, there was performed, in one of the Episcopal churches of this city, an absurd religious farce, called "The Greco-Russian Liturgy," by a missionary priest of that persuasion named Honcharenko. The result of that performance was a flaming article in the *Times*, full of absurd conclusions, of erring theological speculations, and of utterly unfounded political assertions.

The extent of the field of labor open to Mr. H. is however clearly indicated by the reporter to the *Times*. The congregation consisted of *twenty* individuals who understood, or, more probably, guessed at the meaning of the Russo-English chants as produced by the four assistant gentlemen. The reverend gentleman in question performed his part of the spectacle in what he was *bound to believe* an *unchristian heathen* church. But setting aside for the present the learned conclusions of the erudite reporter of the *Times*, let us attempt briefly to state to the general American reader, unprejudiced by Sectarianism or not suffering under an epidemic at-

tack of the prevalent Russo-mania, some of the more marked characteristics of the Greek church as now existing in Russia.

Sectarian hate, or rather fear of Papal power, seems to have been at the bottom of the pompous article in the *Times*. Strange that this hatred should have led the leaders in the Anglican church to have participated in a service founded upon dogmas differing but in two points from those of the despised Latin church, namely, in the Papal Supremacy and in the manner of the procession of the Holy Spirit. Gentlemen of the Roman church have already congratulated the clergy and people of the Anglican church upon the fact that they have caused to be celebrated in their chapel *High Mass*, with lights and prostrations, invocation of saints, prayers for the dead, adoration of the Host, and a liturgical service closely resembling that used by priests of the Latin communion. We have not been told at what time the above-named clergy ceased to teach their astonished flocks that such adjuncts to religious worship must be regarded as idolatrous abominations. Differences of discipline between the Latin and Greek church are numerous, but are of course of minor importance, since the obligatory faith of both churches is formulated in their respective dogmas. We place the simple facts before our reader, collated by one "to the manner born," who is neither Episcopalian, Papist, nor Pravoslavnys.

The Russian church, like everything else in that

semi-barbaric country, is under military rule. The emperor, commander-in-chief of the armies, is likewise commander-in-chief of the church, and infallible, too. The Russian popes are subjected to his orders, as are his generals, colonels, and captains. They are Archimandrites, Protoïereis, or Popes.

Now what is a Russian pope? In social status he occupies a position but just above that of the *Mujik*. Where are the popes actually fitted for their duties? In seminaries, forsooth! But what is a theological seminary in Russia? It is much the same thing as a missionary school in India, with the difference that the pope will, through long years, gain no social position in Russia, while the pariah converted to Christianity may rise to the dignity of teaching other converts, be trusted, and called "Brother." The Russian mujik, however, mistrusts the pope as he mistrusts the chinovnik (imperial employee). The Russian nobleman despises the ignoramus as a creature far below himself, although, on some occasions, he may kiss the hand of the pope, who, in return, kisses the hand of the noble. This is, I believe, another mode of the Agapæ. A pope is never received into the antechamber of the noble except on business, is never invited to his table or admitted to his parlor, as this would be considered derogatory to his dignity. In many respects the position of a pope in Russia resembles that of a curate in England, on a stipend of forty pounds per annum, but in Russia your pope is always illiterate and generally degraded, whereas

in England your curate may be a man of liberal culture and of great merit. The income of the Russian pope depends on the amount of land he has to cultivate, on the alms paid by different congregations in *naturæ*, not in specie, and the number of diminutive rat-tail candles he sells in his church to be burned before pictured saints, &c. Apart from his ecclesiastical functions he has not the slightest influence with his parishioners. His tiresome visits are feared and hated, as he generally comes to beg for himself or family. Meeting a pope on a journey is regarded as an omen of evil; though his blessing may be asked through habit, in thought he is consigned to the devil. This is an exact picture of a country pope, though Heaven forbid we should intend it as in any degree applicable to the personality of the very Rev. Mr. H., who may be both gentleman and scholar for aught known by us to the contrary.

But, Rev. gentlemen of the Episcopal church, as you may deem the term "farce" a harsh one to designate the performance at which you have assisted in your chapel, we will give you some of our reasons for the use of the somewhat irreverent word. Perhaps you will pardon us the expression when we shall have shown just cause for its use. By the authority of the Head of the Greco-Russian church, by the doctrine of its creed, by the belief of its adherents, you, gentlemen, are worse than *kozelbashi* (idolaters), worse than Turks, worse than pagans, worse than all the *kalbasnikis* (in German, würst-

fresser; Engl., sausage-eater), you are nechrists (no Christians), you are *nevernija sobaki* (unbelieving dogs), you do not believe in the Virgin Mary, you do not believe in *sviatyia ugodniki*, you do not believe in the miracles of the holy martyrs, you do not believe in the Holy Cross—you are in fact nothing and nobodies; for there is no word in the Russian language to designate your place of worship. The people do not know any name by which to call you; you would be classed under any term ending in *inovcretz* (of another faith).

Such is undoubtedly the opinion held by the Russian people; it would be no exaggeration to say you were better known even by the Fejee Islanders. The erudite reporter, so well versed in the articles of the Greco-Russian creed, when informing us of the origin of its liturgy, stops on its triumphant way to bestow a brotherly kick on a certain well-known creed, by meekly stating that the Greco-Russians *use no images in relief or embossed work.* Now, deeming it my duty to undeceive the American reader, I will inform him that the creed of the Russian Church differs greatly from that of the Episcopalian, the only point of resemblance between them being that the sovereigns of Russia and England are respectfully styled "Defenders of the Faith;" that the Russian people worship their images in good faith, making accurate distinctions between Kazanskaia Boza mater (Notre Dame de Kazan) and Petczerskaia Boza mater (Notre Dame de Kïov), worshipping both these images and

thousands of others, as miraculous. The head of Christ is worshipped at Spaskia vorota (the gate of our Saviour) in the Kremlin; thousands and thousands rush to prostrate themselves before these images; pilgrimages are constantly made to the various holy places; relics of saints are duly worshipped, and let him who wants proof of this visit the subterranean chapels in Kiov, and look on the skull of St. John, from which a certain miraculous oil is always dropping on a silver salver. Should our visitor be desirous to purchase, the monks will sell him a small bottle of it for a chetvertak (20 cents), or a large one should he be disposed to make a larger investment. Thousands upon thousands buy it as a preventive against and cure for all kinds of sickness, as a guard against the malevolence of the foul fiend, &c., &c. On certain holy days some of these images, clad in embossed gold robes set with precious stones, are lowered on iron chains; the people gaze upon them, throng round them for hours in a continuous chain, kissing the miraculous appearance, certain that in consequence of their reverential adoration their sins will be pardoned in heaven, their health restored on earth, their limbs straightened, their eyes opened, their maladies cured. They have no pews in their cathedrals and churches, but everybody pays in the purchase of amulets, oil, or candles. As for candles, the number is prodigious! They burn no gas, nor will they do it unless the Czar, *Otetz*, should send the new Sura directly from the Heavenly Father for that express purpose. What is to become

of our theological *Times* reporter now? They worship no images! If he would graciously pardon the homeliness of our advice, we would counsel him "to tell his yarns to the marines!" Much of their religion consists in this very worship of images, and what images! I have seen many of them, not indeed in their churches in Paris, Berlin, &c., but far away toward Asia (in the awful darkness of their superstition they are scarcely a grade above the idolatrous Kalmouks, Tungusi, and Bashkirs), images of the most gigantic proportions, frightfully executed by artists whom they call Boho mazy (God smearers). What religious instruction do the Russian people really receive? They know the Lord's Prayer, the Apostles' Creed, and, let me remember, what more? Oh, yes, they know "Hospodi pomiluy," repeated three, six, nine times, and so on, and are taught various acrobatic genuflexions, striking the floor with their head much in the manner of the dancing dervish—painful enough to look on, more painful to reflect upon. Would you take the mass of such a people and put them on a level with your own, gentlemen of the Episcopal Church? It will not do, I assure you. You err in your estimate of the American people, who believe what they understand, who worship no images, and eschew all priestcraft. The popes of the Russian fleet declined the use of your churches when here for excellent reasons—they did not dare to desecrate their faith in the eyes of so many Russian sailors. But you say you have had twenty Slavonians or Russians present at your service?

The idea strikes me you did it for policy, business—bad business, gentlemen of the Episcopal Church, bad business, indeed; it won't pay, at least not in Russia.

The Russian Czar may indeed thank his Grace, the Bishop, for the courtesy extended in the use of the church on the present memorable occasion; he may do more, verily,—send a snuff-box, a chewing-case set with diamonds; he may create some of the lesser lights of the church chevaliers of some of his orders; he may grant special privileges or valuable business connections to some of the leaders of the performance, to which the writer would certainly make no objections. His Majesty, the autocrat, may indeed think it proper to reward us suitably for the present article, which reward, for reasons best known to ourselves, we should be forced to decline; but the Russian Church and Russian people, if informed of your religious celebration, rely upon it, gentlemen, would look upon the act as sacrilegious, as an unholy profanation, and you would be as prompt to decline their reward as we that of their sovereign. We entreat you not to inform the Russian people from the square of the Kremlin or the portico of the cathedral of Kiew of this your Christian act, and, as we sincerely wish you all to enjoy health and prosperity in this good city of New York, we entreat you to entangle yourselves no further with the performance of the "Greco-Russian Liturgy."

The *Times* reporter pays his salaams to the emperor Alexander, and, using the word salaam advi-

sedly, we ask the American reader if the tone of the article is not far more like the obeisance of a mufti or a Russian pope than the free utterance of a republican, full as it is of empty sound and vain flattery, and terminates his climax of adulation by describing Alexander, the cruel and vindictive tyrant, as the magnanimous and liberal emancipator! Do you really know, Mr. Reporter, what Russia truly is, and what are the characteristics of the Moscovite autocrat? Where and how have you learned your *facts* with regard to the abolition of Russian serfdom? "Panem et circenses" was the motto of the Romans; *freedom* and *land* is the motto of the Russian people, which, in an hour of internal anarchy and distress, suffered itself to be enslaved for the sake of its religion, its faith in God. Its religion has been changed at will by its Mongol-German dynasty, it has been robbed of its land, first by its priests, then by its rulers, to be lavished on unworthy paramours and favorites both male and female. It submits patiently to the mummery of its creed and the innovations of its ancient discipline, while Siberia, Caucasus, knouts, and gallows decimate the stanch defenders of the orthodox church; its Dutch ruler is supposed to cross himself before the holy pictures with *three* instead of *five* fingers; his wife, a Dutch yungfrau, is carefully taught that the religion of her fathers (which is also yours, gentlemen of the Protestant Episcopal Church) is arrant heresy, and she crosses herself like a pravoslavnaja matushka (true worshipping

mother), and the poor credulous people deem it must all be true, that it has been ever so, that the Czar is head of the church, that he *must* know, and that he too crosses himself with his three fingers. And now when these same Dutch rulers offer him freedom, not for his advancement, God save the mark! and the simple mujik asks for a fraction of land that he may be able to feed his wife and children and save them from starvation, where is the promised *land?* and in what consists the magnanimity of the Emperor in giving them leave to die of famine, in pursuance of the advice of his Dutch counsellors? Have you in truth studied the history of this movement, Mr. Reporter, and are you familiar with the writings of Ogareff, or have you sources of information unknown to him? Alas! the Russian people, under the sway of the benign, magnanimous Alexander, have as yet neither freedom nor land. Land without freedom was indeed worthless; freedom, in a country organized as is Russia, without land is worse than slavery! It is, in fact, slavery coupled with starvation! The depopulation of the Caucasus, the foul butchery of the patriot Poles, the murder of heroic, unhappy Poland, are also among the magnanimous acts of the Emperor Alexander.

As to his recent policy in regard to this country, mere insignificant courtesies have been magnified into facts of colossal importance. It is surely well known that neither the *Governments* of England or France have interfered in our domestic troubles;

that the blockaders are private investments for the purpose of making money, akin to the speculations of the "shent per shent" gentry on the Exchange and its foul surroundings. What commerce have we with Russia? How many merchant ships visit our ports, and what are their names? By whom are they commanded? Could the commercial spirit for such be found at all in Russia? What real sympathy can possibly exist between the American and Russian Governments? What is there in common between them? The destiny of the one is progress and enlightenment; that of the other, petrifaction and darkness. We build railroads, canals, telegraphic lines, for the spread of commerce, for the well-being of our people. When such are constructed in Russia, it is with the design of connecting strategical points, of massing troops on certain localities, that the people may be kept in due subjection. We have schools for the *people*, there they exist for *castes* only; we have institutions to promote the free development of the human intellect, there their purpose is to try innovations in new cuts of uniform, new styles of buttons, new patterns of collar or shoulder-strap embroidery; we have, thank God! perfect freedom in our religious belief, they stand but a single step above pagans and idolaters; we unfurl our banner, on which we have inscribed Excelsior, their bloody motto is Extermination; we have the majesty of *law*, they the *will* of their autocrat; we have our habeas corpus, they the knout and plète; we have jurors, they executioners; our men of au-

thority are chosen by our people for probity and honor, theirs are appointed by their despot, and are thieves and robbers. Yes, thieves and robbers. From their captain-Spravnik, up to their highest dignitaries, they rob the people; from the corporal up to the quartermaster-general, they rob the soldier of his pay, his income, his honor, yes, and the magnanimous Emperor of all the Russias knows it!

I defy any man to prove the contrary. For centuries nothing has changed in that unhappy country. The Variags were robbers; so are the present descendants of the foreigners now ruling Russia with a rod of iron. The native princes were murdered, or perished in dungeons; the Anhalt Zerbst dynasty grasped the power by treachery, murder, and prostitution. The Russian boyars were once the true leaders of the nation—what are they now? Some crawl around the foreign throne, choosing infamy; some are compelled to do it; the majority are immersed in ignorance, imbruted by mere material enjoyments. Some, very few, remain incorrupt, filled with the memories and traditions of the deeds of their forefathers. But the Russian people, the masses? you say. They remain poor, laborious, patient, and, alas! ignorant, as of yore! For centuries nothing has changed in that land of stagnation.

I wish it to be perfectly understood, that the above remarks are not made in any spirit of religious controversy, "Quid placet Jovi non placet bovi." Let the Russians worship as they please,

and whom they please; that is not our affair, but don't invent absurd relationships between the two churches; don't enter into too zealous speculations of what may possibly happen. You may convert China or Hindoostan, but, as far as the Russian creed is concerned, your ideas are idle dreams or priestly speculations. As to any reciprocity of the courtesy shown by our gracious Bishop obtaining in Russia, it would be easier to admit the possibility of flying to the moon, taking the devil by the horns, kiting with a witch on a broomstick, than the occurrence of such an event. Even the Czar himself, "the infallible vicegerent of God Almighty, to whom worship, obedience, fidelity, the payment of taxes, service, love, and prayers of the humble subjects and *raby*" (equivalent to serfs, slaves, or still humbler titles of humanity) are prescribed, would not *dare* to reciprocate your courtesy, gentlemen of Episcopal authority, for if he did, his throne would be shattered, his palace levelled, himself and family annihilated; in their religious frenzy they will destroy the church, they will burn the city of the Czar, rather than submit to desecration of their holy Cerkov and pravoslavnaïa Vera (their glorious church). But before all this could happen, this amiable Christian people, with whom you seek to fraternize, would saw you with a plank, roast you on the public square, tear you to pieces, trample you under their feet. The Russian people have done all these things on far less provocation, as you must yourselves confess, if you are at all familiar with the history and

the results of the *Novogorod poselenié* (Military Colonization in the government of Novogorod).

The reader knows that in the reign of Alexander the First an attempt was made to convert the so-called serfs of the crown into a military colonization; they were freed from taxes, but compelled to dress as soldiers; their huts were levelled, and new buildings, according to plans sent from Petersburg, erected in their stead, to accommodate, besides the family, a given number of regular soldiers, who stood garrison and helped in their turn the peasants in their agricultural pursuits. The natural consequence of that kind of colonization, was the introduction of Mormonism, but in inverted ratio. The poor moujik stood pretty well the flogging which was to teach him to be a soldier, he endured all kinds of torture from his commanders, but his domestic happiness once destroyed, his family debased by prostitution, he cried for vengeance—and terrible, awful, vengeance he obtained. In 1831, the conspiracy against the officers broke out, and scenes of unheard of barbarity ensued. Of the officers who fell into their hands, some were roasted alive, some were literally cut to pieces, some were sawn by boards, others bayoneted, others shot, others—but my heart sickens at the enumeration of all their barbarity. The Czar Nicholas sent one of his *creatures* whose name was synonymous to infamy (the Czars have always at their beck a half dozen of such monsters), to judge and punish the guilty. The court of inquiry of Baron Kleinmichel was a short one.

The serfs all pleaded guilty, but they begged the Czar Otec (Czar the Father), to have pity on their families, to take away the soldiers, and to allow them to become *moujik* as before. They confessed their sins, and the Defender of the Faith gave them his absolution, by knouting the instigators to death, by shooting hundreds upon hundreds, and sending the balance into the mines of Siberia. The military colonization after this was proclaimed a failure; the Russian moujik crosses himself devoutly when mention is made before him of the occurrence—and the grass grows on the spot where so many martyrs of the Czar's tyranny have miserably perished! . . .

The peculiarity of the Greco-Russian Church is the absence of any books by the aid of which the congregations may join the minister in divine worship. The absence of religious books is consistent with the policy of the Government, viz., to keep the people in perfect ignorance. The moujik must stare, bow down, make the salaams, cross himself before a saint of his choice three times, before the Holy Virgin six, before Christ nine, then again before the Patron of the Church, then before whom he pleases; the choir sings *Hospodi pomiluy;* he repeats those words and his religious duties are at end. Do they read the Bible? Oh no! the Bible is the word of God and is deposited only in God's house, is read to the congregation by the pope, who dares not even touch it with his naked hands. On some solemn occasion the pope brings it forward to be kissed by those present; then his hand is kissed too,

and the *copecks* are deposited as the price of this privilege. They have no sermons in that Church, and do you know why? I presume you guess the reasons. Yes, gentlemen, the Russian pope is too ignorant, he reads only a few Church books from habit, from duty, and what could he say to his parishioners? Truth compels me to add that sometimes the Pope makes an exhortation or rather a short lecture of five or ten minutes' duration, either of a general character, or pointing to some event of recent occurrence in the community, or begging for support.

To sum up, this is the Church as reformed from Eastern into Russian Greek, you are so anxious to commune with, gentlemen of the Episcopal persuasion, a Church stamped with the superstitions of an emasculated Christianity, a Church ruled by a despotic government purely for political purposes, a Church of empty form, gorgeous parades, and anti-progressive doctrines. "Grand bien vous fasse!" To plead ignorance in such matters, gentlemen, is to make the thing worse. Extremes meet. Yes, charitably, for your own sake, for the sake of Protestantism, for the sake of our own progressive age; yes, I charitably suppose you wished only to make capital, to claim the novelty of the thing, to show what you can do; yes, I suppose you did all this from motives terrestrial. The mighty tyrant, the persecutor of nations, the executioner of poor Russian moujiks, whom adulators call *the magnanimous Czar*, will thank you for it. Here I dismis

the subject for the present. What I have written is not written for controversy, and particularly not for religious controversy. God forbid. I tried only to raise the mist hanging over the American public concerning the Russian relationship towards this country, and mentioned only a few facts concerning the Russian priesthood and the religious training of the people. I have written what I have seen and *not what was told to me.* I have spoken of Russian village popes and not of St. Petersburg Church dignitaries. In conclusion, I hesitate which expression to use, gentlemen: "Au revoir," or Good-bye; you may choose either.

RUSSIAN CATECHISM.

The following is a literal translation of the New Catechism prepared for the Use of the Schools and Churches in Russia. It was published by Special Order of the Russian Government, and printed at Wilna, the Capital of Lithuania, in the year 1832.

Quest. 1. How is the authority of the Emperor to be considered in reference to the spirit of Christianity ?

Ans. As proceeding immediately from God.

Quest. 2. How is this substantiated by the nature of things ?

Ans. It is by the will of God that men live in society: hence the various relations which constitute society; which for its more complete security is divided into parts called nations; the government of which is entrusted to a prince, king or emperor; or, in other words, to a supreme ruler: we see, then, that as man exists in conformity to the will of God, society emanates from the same Divine will, and more especially the supreme power and authority of our lord and master the Czar.

Quest. 3. What duties does religion teach us, the humble subjects of his Majesty, the Emperor of Russia, to practise towards him.

Ans. Worship, obedience, fidelity, the payment of taxes, service, love, and prayer, the whole being comprised in the words worship and fidelity.

Quest. 4. Wherein does this worship consist, and how should it be manifested?

Ans. By the most unqualified reverence in words, gestures, demeanor, thoughts, and actions.

Quest. 5. What kind of obedience do we owe him?

Ans. An entire, passive, and unbounded obedience in every point of view.

Quest. 6. In what consists the fidelity we owe to the Emperor?

Ans. In executing his commands most rigorously, without examination; in performing the duties he requires from us, and in doing everything willingly without murmuring.

Quest. 7. Is it obligatory on us to pay taxes to our gracious Sovereign the Emperor?

Ans. It is incumbent on us to pay every tax in compliance with his supreme commands, both as to the amount and when due.

Quest. 8. Is the service of his Majesty, the Emperor, obligatory on us?

Ans. Absolutely so: we should, if required, sacrifice ourselves in compliance with his will, both in a civil and military capacity, and in whatever manner he deems expedient.

Quest. 9. What benevolent sentiments and love are due to the Emperor;

Ans. We should manifest our good will and affection, according to our station, in endeavoring to promote the prosperity of our native land, Russia, as well as that of the Emperor our father, and of his august family.

Quest. 10. Is it incumbent on us to pray for the Emperor, and for Russia our country?

Ans. Both publicly and privately, beseeching the Almighty to grant the Emperor health, integrity, happiness, and security. The same is applicable to the country, which constitutes an indivisible part of the Empire.

Quest. 11. What principles are in opposition to these duties?

Ans. Irreverence, disobedience, infidelity, malevolence, treason, mutiny, and revolt.

Quest. 12. How are irreverence and infidelity to the Emperor to be considered in reference to God?

Ans. As the most heinous sin, the most frightful criminality.

Quest. 13. Does religion, then, forbid us to rebel and overthrow the government of the Emperor?

Ans. We are interdicted from so doing at all times, and under any circumstances.

Quest. 14. Independently of the worship we owe the Emperor, are we called upon to respect the public authorities emanating from him?

Ans. Yes; because they emanate from him, re-

present him, and act as his substitutes; so that the Emperor is everywhere.

Quest. 15. What motives have we to fulfil the duties above enumerated?

Ans. The motives are two-fold—some natural, others revealed.

Quest. 16. What are the natural motives?

Ans. Besides the motives adduced, there are the following:—The Emperor being the head of the nation, the father of all his subjects, who constitute one and the same country, Russia, is thereby alone worthy of reverence, gratitude and obedience: for both public welfare and individual security depend on submissiveness to his commands.

Quest. 17. What are the supernaturally revealed motives for this worship?

Ans. The supernaturally revealed motives are, that the Emperor is the Vicegerent and Minister of God to execute the Divine commands; and, consequently, disobedience to the Emperor is identified with disobedience to God himself; that God will reward us in the world to come for the worship and obedience we render the Emperor, and punish us severely to all eternity should we disobey and neglect to worship him. Moreover, God commands us to love and obey from the inmost recesses of the heart every authority, and particularly the Emperor, not from worldly consideration, but from apprehension of the final judgment.

Quest. 18. What books prescribe these duties?

Ans. The New and Old Testaments, and particularly the Psalms, Gospels, and Apostolic Epistles.

Quest. 19. What examples confirm this doctrine?

Ans. The example of Jesus Christ himself, who lived and died in allegiance to the Emperor of Rome, and respectfully submitted to the judgment which condemned him to death. We have, moreover, the example of the Apostles, who both loved and respected them; they suffered meekly in dungeons, conformably to the will of the Emperors, and did not revolt like malefactors and traitors. We must, therefore, in imitation of these examples, suffer and be silent.

Quest. 20. At what period did the custom originate of praying to the Almighty for the prosperity of the Sovereign.

Ans. The custom of publicly praying for the Emperors is coeval with the introduction of Christianity; which custom is to us the most valuable legacy and splendid gift we have received from past ages.

Such is the doctrine of the Church, confirmed by practice, as to the worship and fidelity due to the omnipotent Emperor of Russia, the Minister and Vicegerent of God.

From the Guardian Nov. 11, 1863

Important Letter from the Patriarch of Constantinople to the Archbishop of Canterbury.

Sir—In forwarding you the original of the Patriarch of Constantinople's letter to the Archbishop of Canterbury, I wish to call attention to the fact at which I merely glanced last week—viz., that he applies to the Metropolitan and Primate of All England precisely that style and those titles of dignity and honour in which he would address any one of his own communion of equal rank; and further, by the use of the term "Exarch," shows that he fully comprehends the precise position which the Throne of Canterbury holds in relation to the Anglican communion. So much intelligence, and such a measure of recognition, is something to be thankful for, when it is remembered that only a few years ago the Orthodox East was well-nigh unaware of our very existence as an organised Church, and wholly ignorant of our ecclesiastical constitution.

Neither will the fact "that the Thirty-nine Articles are as much a stumblingblock to Eastern Christians as to many Anglicans at home"—I borrow your expression—produce any prejudice in the minds of those who were already aware how very much the language of the Articles is, on the face of it, out of harmony with the traditionary dogmatic teaching both of East and West; and how absolutely necessary an accurate knowledge of the state of the controversy with Rome in the sixteenth century, and of the true historical interpretation of the Articles themselves, is, in order to reconcile them with the Catholic dogmatic statements with which the mind of the Patriarch Gregory is imbued.

Is it too much to hope that the committee of both Houses of Convocation, formed at their last session for the purpose of opening direct negotiations with the prelates of the Eastern Church, will avail themselves of the favourable opportunity presented them by this more than courteous letter of the Œcumenical Patriarch, to explain to him, and through him to all Christendom, what all educated Anglican Churchmen understand by the phraseology which has caused him such perplexity, and which must naturally appear to him inconsistent with our general profession of adherence to the standard of Catholic antiquity?

Thus, *e.g.*, as to the language of the Nineteenth Article in particular, which might well scandalise his Holiness, as reflecting upon the ortho-

Τὰ δ' αὐτὰ καὶ ἡμεῖς νυκτὸς καὶ ἡμέρας δεόμενοι τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν, οὐ διαλείπομεν ἐν πάσῃ εὐκαιρίᾳ ἐπιχαίροντές τε καὶ, τὸ ἐφ' ἡμῖν, προθύμως συναντιλαμβανόμενοι παντὸς ἀγαθοῦ ἔργου καὶ πάσης ἀγαθῆς βουλῆς, φερούσης εἰς οἰκοδομὴν μὲν καὶ κατάρτισιν τοῦ πλησίον, εἰς δὲ φωτισμὸν καὶ κοινὴν ἁπάντων ὁμοφροσύνην καὶ ἑνότητα τὴν ἐν Χριστῷ Ἰησοῦ. Καὶ οὐχ ἁπλῶς εὐχόμεθα, ἀλλὰ καὶ προσδοκῶμεν καὶ ἀπεκδεχόμεθα παρὰ τοῦ κοινοῦ Πατρὸς καὶ Θεοῦ Σωτῆρος καὶ τοῦ Πνεύματος αὐτοῦ, ὅταν διδαχθῶσι πολλοὶ καὶ πληθυνθῇ ἡ γνῶσις τῆς πρεσβυτάτης καὶ ἀκηράτου Ὀρθοδοξίας, ἣν ἡ τοῦ Χριστοῦ ἀρχαία καὶ καθολικὴ ἐκκλησία παρέδωκεν ἡμῖν ἀσφαλῶς διὰ τῶν θεοκηρύκων Ἀποστόλων καὶ των θεοφόρων Πατέρων καὶ τῶν ἑπτὰ σεπτῶν καὶ θεοκινήτων οἰκουμενικῶν Συνόδων.

Περὶ δὲ τῆς ταφῆς τῶν ὑμεδαπῶν ἴστω ἡ ὑμετέρα περισπούδαστος Πανιερότης ὅτι, εἰ καὶ παρ' οὐδενός πω τῶν σεβασμίων ἐπισκόπων τῶν Βρεττανῶν ἐπισκεπτότερον πρυτράπημεν ἢ παρειλήφημεν, οἴκοθεν ὅμως ἐχορηγοῦμεν πᾶσαν ἄδειαν τοῦ ἐνθάπτισθαι τοὺς ἀποθνήσκοντας τῶν ἀπόδημων

[19] Ἀγγλων, κατ' αἴτησιν τῶν αὐτοῖς οἰκείων, ἐντὸς τῶν ἡμετέρων νεκροταφείων, εὖ εἰδότες ὅτι ὧδε τε καὶ πανταχοῦ τῆς ὑφηλίου, "Τοῦ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς." Τοῦτ' οὖν ἔτι μᾶλλον καὶ εἰς τοῦτο συγχωρήσομεν γίγνεσθαι, τῇ τε ὑμετέρᾳ φιλοχρίστῳ Πανιερότητι χάριν φέροντες, καὶ τὸν τῆς φιλαδελφίας φόρον ὀφειλομένως ἀποτινύοντες, ἐπὶ μόνῳ τῷ ὅρῳ τοῦ μηδαμῶς ἰδιοποιεῖσθαι ὡς ἰδιόκτητον τὴν γῆν, ἐν ᾗ θάπτονται.

Πάνυ δ' ἀσπασίως ἀποδεξάμενοι καὶ τὸ παρ' Αὐτῆς δωρηθὲν Ἡμῖν ἱερὸν Εὐχολόγιον τῆς καθ' ὑμᾶς ἀγγλικανῆς ὁμολογίας, τοῦτου μάλιστα χάριν εἰς δεῦρο ὑπερείδεμεθα τὴν ἀπάντησιν, ἵνα, σχολαίτερον διεξελθόντες τὴν Ἐκκλησιαστικὴν ταύτην βίβλον, ἀκριβέστερον ἐπιγνοίημεν ὅσον ἔχεται ἡ ἀποκλίνει τῆς γνησίας Εὐαγγελικῆς καὶ καθολικῆς διδασκαλίας, καὶ ὅσον ἐῤῥωται τὰ τοῦ προλόγου ἐκεῖνα (στελ. VII.), ὅτι "Οὐδὲν ἐμπεριέχει ἀντιβαῖνον τῷ λόγῳ τοῦ Θεοῦ καὶ τῇ ὑγιαινούσῃ διδασκαλίᾳ." Ἐν δὲ τούτοις ἀσμένως κομισάμενοι καὶ τὴν ἐγκύκλιον ἐπιστολὴν τὴν παρὰ τῶν ἐν Ἀγγλίᾳ πρὸ διετίας συναθροισθέντων ἀγγλικανῶν ἐπισκόπων ἐκδεδομένην, ἧς προηγεῖται συστατήριος ἐπιστολὴ τοῦ ὑμετέρου ἀειμνήστου προκατόχου, καὶ διαῤῥήδην αὐτοὺς ἑνωμακότες ὁμολογοῦντας καὶ διαβεβαιουμένους ἁπλῶς καὶ γενικῶς κρατεῖν ἀσφαλῶς καὶ ἀσαλεύτως τὰς ἱερὰς Γραφὰς ὡς λόγον Θεοῦ, καὶ τὰ σύμβολα κατέχειν τῆς μιᾶς ἁγίας καὶ Ἀποστολικῆς Ἐκκλησίας, καὶ τὴν ἀρχαίαν αὐτῆς τάξιν καὶ θρησκείαν (εἴπουν τελιτουργικὴν καὶ λατρείαν) τηρεῖν καθαρὰν καὶ ἄσπιλον, πάντα δὲ νεωτερισμὸν ἀπωθεῖσθαι, καὶ τὸ σωτήριον τοῦ Εὐαγγελίου κήρυγμα πανταχοῦ τῆς γῆς πληροφορῆσαι σπουδάζειν· ταῦτα, λέγομεν, οὕτως ἀποφαντικῶς καὶ γενικῶς διὰ τοῦ λόγου διαστησύμενα ἑνωμακότες, σφόδρα τὴν ψυχὴν ἠγαλλιασάμεθα, ἐγγίζουσαν καὶ ὑποφώσκουσαν ὑφορώμενοι τὴν ἀνατολὴν τῆς ἐν μιᾷ καὶ τῇ αὐτῇ αὐλῇ τοῦ Κυρίου ἐπισυνάζεως καὶ ἑνώσεως τῶν πανταχοῦ λογικῶν προβάτων. Κατεδέξαμεν ὅμως εἰς τὰ καθ' ἕκαστα τῶν ἐν τῷ Εὐχολογίῳ καὶ τῇ ἐπισυνημμένῃ ἐπισήμῳ τῶν λθ'. ἄρθρων ὁμολογίᾳ, ἐπειδὴ περ ἐν τῇ τούτων ἀναγνώσει τά τε περὶ τῆς ἀϊδίου τοῦ ἁγίου Πνεύματος ὑπάρξεως, καὶ τὰ περὶ τῆς θείας Εὐχαριστίας, ἔτι δὲ τὰ περὶ τοῦ ἀριθμοῦ τῶν Μυστηρίων, περὶ τῆς Ἀποστολικῆς καὶ τῆς ἐκκλησιαστικῆς παραδόσεως, τοῦ κύρους τῶν ὡς ἀληθῶς γνησίων οἰκουμενικῶν Συνόδων, τῆς σχίσεως καὶ ἀλληλεπιδράσεως τῆς ἐπιγείου Ἐκκλησίας καὶ τῆς ἐπουρανίου, καὶ δὴ καὶ τῆς ὀφειλομένης παρ' ἡμῶν τιμῆς καὶ εὐλαβείας πρὸς τοὺς θεωρητικοὺς καὶ πρακτικοὺς τῆς πίστεως ἥρωας, τοὺς ἀδαμαντίνους μάρτυρας καὶ ἀσκητάς· ἐπειδὴ, φαμέν, ταῦτα ἔδοξεν Ἡμῖν καινοτομώτερον εἰρῆσθαι· τὰ δ' ἐν σελίδι 592 (ἄρθρῳ πίστεως ιθ') λεγόμενα.—"Καθὼς ἡ Ἐκκλησία τῆς Ἱερουσαλὴμ, τῆς Ἀλεξανδρείας καὶ τῆς Ἀντιοχείας ἐπλανήθη, οὕτως ἐπλανήθη καὶ ἡ Ἐκκλησία τῆς Ῥώμης, οὐχὶ μόνον εἰς τὸν βίον αὐτῶν καὶ τὸν τρόπον τῶν τελετῶν, ἀλλ' ἀκόμη καὶ εἰς τὰ τῆς πίστεως." ταῦτα, ἄῤῥοντα ἐκ τῶν Ἀνατολικων Ἐκκλησιῶν τὴν ὀρθότητα ἢ τελειότητα τῆς πίστεως (ἐῶμεν

✠ Gregory, by the mercy of God Archbishop of Constantinople, the new Rome, and Œcumenical Patriarch, to the most holy Archbishop, the Metropolitan of Canterbury, and Exarch of the Christians of the Anglican Confession in Great Britain, the Lord Archibald Campbell: peace from God and brotherly salutation in Christ.

Having received, with the greatest joy, the highly esteemed letter sent by your venerable Sanctity to our humility, we were moved to the inmost heart, as was meet, both at the thanks you so kindly expressed to us, for the fulfilment of what was at once a Christian and canonical duty, in sending our Protocyncellus to the consecration performed by the most beloved of God, the Bishop of Gibraltar, the Lord Charles Amyand, and also at the communication, in a spirit of brotherly love, of your desire and prayers, that there may be upon earth one elect flock and one Chief Shepherd—our Lord, uniting those that are divided, and guiding all, so that they may think and speak the same thing, and work together for the increase of His kingdom.

We also night and day, praying our God and Saviour for these very things, do not cease, on every occasion, both to rejoice and, so far as we can, to co-operate readily in every good work and every good design, tending to the edification and perfection of our neighbour, and to the enlightenment and common agreement of all, and to the unity that is in Christ Jesus. Nor do we only pray for this; but we also expect and anticipate it from the common Father, and from [illegible] His Spirit; when many shall be taught, and the [illegible] ancient and unadulterated Orthodoxy shall be [illegible]

"it contains nothing contrary to the Word of God, and to sound doctrine."

In the meantime, having gladly received the Encyclical Epistle published by the Anglican Bishops assembled two years since in England, to which is prefixed the commendatory letter of your ever-to-be-remembered Eminence, and perceiving from it that they distinctly confess and affirm, simply and in general, that they hold firmly and immoveably the Holy Scriptures as the Word of God, and that they maintain the Creeds of one Holy and Apostolic Church, and keep pure and undefiled its ancient order and worship . . . . and reject all novelty, and are endeavouring to publish abroad in all the earth the saving preaching of the Gospel,—perceiving, we say, all this so distinctly and generally affirmed in words, we rejoiced greatly in our soul, suspecting the approach and dawn of the gathering together in one and the same fold of the Lord, and the union of all the spiritual sheep everywhere.

But on descending to the particulars of the contents of the Prayer-book, and of the distinguished Confession of the Thirty-Nine Articles, contained in it,—since in the perusal of them, both the statements concerning the eternal existence of the Holy Spirit and those concerning the Divine Eucharist, and further, those concerning the number of the Sacraments, concerning Apostolical and Ecclesiastical Tradition, the authority of the truly genuine Œcumenical Councils, the position and mutual relations [illegible] and that in heaven; and moreover [illegible] from us to those who are, in th

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